The Syriac Book of Steps

Texts from Christian Late Antiquity

12

Series Editor
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The Syriac Book of Steps

Syriac Text and English Translation

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Translation and Introduction by
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Table of Contents

Introduction vii
Syriac Editor's Preface 2
Mēmrā One 10
Mēmrā Two: About those who want to become perfect 22
Mēmrā Three: The physical and the spiritual ministry 40
Mēmrā Four: On the vegetables for the sick 72
Mēmrā Five: On the milk of the children 84
Mēmrā Six: On those who are made perfect and continue to grow 116
Mēmrā Seven: On the commandments of the upright 122
Mēmrā Eight: On one who gives all he has to feed the poor 156
Mēmrā Nine: On uprightness and the love of the upright and the prophets 166
Mēmrā Ten 204

INTRODUCTION

The *Book of Steps*, a late fourth-century Syriac collection of 30 *mēmrē* (or discourses), opens a window on to pre-monastic asceticism in the Syrian Orient, although the text itself has been relatively little read or studied.

While the critical edition was edited by Michael Kmosko in 1926,[1] with a parallel Latin translation and a substantial introduction, it was not until the publication of the English translation by Robert A. Kitchen and Martien F. G. Parmentier in 2004 that the *Book of Steps* appeared in a modern language.[2] These two versions are presented together on facing pages in this bilingual, Syriac/English, edition in the Gorgias Press series *Texts of Christian Late Antiquity*.

The ambiguities of anonymity mark the *Book of Steps*. The author intentionally does not reveal his name and several suggestions in the manuscript margins are not historically recognizable. While it is a large book, there are only two geographical references—one mentioning the Lesser Zab River in northeast Iraq. Moreover, except for Biblical characters no historical names are mentioned by the author.

However, the author presents a vivid portrait of a living Christian community, probably existing in the Persian Empire where Christians were always on the edge of suspicion as sympathizers to the rival Roman Empire. It is, to be sure, an isolated Christian

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[1] *Liber Graduum*, edit./transl. Michael Kmosko, (*Patrologia Syriaca* 3: Paris, 1926).

[2] *The Book of Steps: The Syriac Liber Graduum*, transl. R. A. Kitchen & Martien F. G. Parmentier (Cistercian Studies 196; Kalamazoo, Michigan: Cistercian Publications, 2004).

Church which was not aware of and so not entangled in many of the Christological and political controversies raging to the west. This particular community does not yet know monasticism in its classical form, but the author and his students do understand and practice the ascetical life. This is not the extreme asceticism found in works like Theodoret of Cyrrhus' *Historia Religiosa* (A History of the Monks of Syria) that would render Syriac Christianity infamous for its severity, yet a way of life taken very seriously.

The author describes a two-tiered Christian community: the lower level consists of the Upright ones (*kēnē*), who generally are married, have jobs, earn money, but contribute their energy and faith to performing the active acts of charity—feeding the hungry, clothing the naked, healing the sick, visiting the imprisoned. The higher level belongs to the Perfect ones (*gmīrē*) who are celibate, having renounced the world and its possessions. They have neither home nor possessions nor money and neither do they work, praying unceasingly, teaching and mediating conflicts as they wander throughout the region—virtually the life of a monk. However, there is no monastery and continual mention is being made of how the Perfect may participate in and yet stay aloof from the daily life of the town where they carry out their vocation. This leads to plenty of conflict, both internally between the Upright and the Perfect of the church and externally with the secular community and authorities.

The Perfect, alas, are not always perfect. Some scholars prefer the translation "mature," but it is doubtful the author wanted to be that subtle. His designation of the Perfect ones carries an eschatological ring, for perfect is what these pilgrims in faith are meant to be, are aiming to be, not necessarily what they are at the present. As the author proceeds through the thirty discourses, sermons, and expositions, he regularly draws attention to the ways in which the Perfect are wandering from the disciplined road; and on the other hand, nods approvingly at how the Upright ones through their virtuous hearts and ministries are almost there. If only they would become celibate they too would become Perfect! The author's periodic reiteration of this plea indicates that not too many Upright ones were willing to dispense with their wives.

Sadly, like many other early Christian works, we do not know how the *Book of Steps* turns out, that is, what eventually happened to its author, its faith community, all the Upright and Perfect ones and

other players. Anonymity exacts a price, for if you do not know who wrote the book, or precisely when and where, you cannot know where it has gone. Nevertheless, just as is the case with other early Christian writings, it is the journey along the road that we are permitted to share, and what else matters more?

A summary of the content of the first set of *mēmrē* or discourses follows.

Syriac editor's preface: An editor introduces the reader to the reputation and accomplishments of the intentionally anonymous author. He attaches to the end of the preface the last section of the last *mēmrā* (30th) as a preview of his writing.

First Mēmrā: The anonymous author begins his introduction, observing that those who live fully in the world follow the minor commandments of the Gospel which constitute the status of Uprightness, Adam's refuge after he had fallen from Perfection.

Second Mēmrā. About Those Who Want to Become Perfect: The author continues by describing the Perfect as those who follow the major commandments by which one will live in the Spirit.

Third Mēmrā. The Physical and the Spiritual Ministry: Further distinctions are made between the worldly Upright ones and the higher status of the Perfect ones, who are involved in spiritual ministries, but do not work or labor. Prior to the fall of Adam God had intended that no one would have to work.

Fourth Mēmrā. On the Vegetables for the Sick: The diet of vegetables is a metaphor for the discipline of those still weak in the faith. Attention is focused upon the human need to admonish and judge, and to be offended by judgmental words of enemies.

Fifth Mēmrā. On the Milk of the Children: Another metaphor of the discipline needed for those spiritually immature who would be compromised by associating with sinners. As one progresses towards Perfection, one is able to associate with anyone without imitating or condemning them.

Sixth Mēmrā. On Those who are made Perfect and continue to grow: The depiction of crafting a royal jewel chest parallels the preparation of a person for Perfection.

Seventh Mēmrā. On the Commandments of the Upright: A fuller description of the way of Uprightness, which essentially follows the Ten Commandments and the Golden Rule. The Upright must

avoid magicians and magical practices and some are commissioned to a medical ministry.

Eighth Mēmrā. On One Who Gives All He Has to Feed the Poor: One more discourse centering on the Upright ones, whom the author assures are worthy of salvation, though of a lesser portion since they do not renounce the world.

Ninth Mēmrā. On Uprightness and on the Love of the Upright and the Prophets: An extended series of Biblical expositions regarding the prophets whose violent acts—on the commandment of God—reduced them below the status of Uprightness. This section is an adaptation of Hebrews 11.

Tenth Mēmrā: A sermon directed against a spiritualizing tendency among some of the Perfect in which physical fasting is rejected by those who believe they have superseded any physical activity.

An in-depth introduction to the *Book of Steps*, its literary structure, social situation, and theological issues, can be found in *The Book of Steps: The Syriac Liber Graduum*, introduction and translation by Robert A. Kitchen and Martien F. G. Parmentier (Cistercian Studies 196; Kalamazoo, Michigan: Cistercian Publications, 2004), from which the English translation in this volume is borrowed by permission.

Syriac Editor's Preface

Summary: While desiring anonymity, the author is recognized as one of the last disciples of the Apostles—a spiritual, not scholarly writer. The editor illustrates the author's approach by inserting here the last (and lost) section of the Liber Graduum. (C.1)

On that blessed one who published this simple doctrine of his, which is a wealth of mysteries, while desiring to remain anonymous.

Since this blessed one desired to remain anonymous, and no other author tells us anything about him, and since we do not know precisely when he lived, we can only accept the tradition that he was one of the last disciples of the Apostles. And we gather from his words that he was one of the first teachers who wrote in Syriac. We can also conclude from his teaching that he was not an ordinary person.

In order that the greatness and power of this person of God's spiritual understanding might be clear and manifest to the reader, we have taken care to quote the very last section of his work first, and then to give a list of the titles of his sermons. This we have done (C.4) in order that the reader of this section might plainly understand from it that he was a prophet, that he had received the Spirit, the Paraclete, that he was found worthy to speak about God, that through the Holy Spirit he has revealed and interpreted all these mysteries, and that he was a great and perfect man

ٱلْمُقَدِّمَةُ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ
وَبِهِ نَسْتَعِينُ ❖

ٱلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ: وَالصَّلَاةُ وَالسَّلَامُ عَلَىٰ مَنْ لَا نَبِيَّ بَعْدَهُ: وَعَلَىٰ آلِهِ وَصَحْبِهِ أَجْمَعِينَ: أَمَّا بَعْدُ: فَإِنَّ عِلْمَ الْفَرَائِضِ مِنْ أَجَلِّ الْعُلُومِ وَأَعْلَاهَا: لِأَنَّهُ يَتَعَلَّقُ بِهِ حُقُوقُ الْوَرَثَةِ وَالْغُرَمَاءِ: وَبِهِ يَتَمَيَّزُ الْمُسْتَحِقُّ مِنَ الْمُتَزَاحِمِينَ: وَبِهِ يَنْدَفِعُ الْخِلَافُ وَالنِّزَاعُ بَيْنَ الْأَقْرَانِ.

وَلَمَّا رَأَيْتُ كَثِيرًا مِنَ الطَّلَبَةِ يَجِدُونَ فِي هَذَا الْعِلْمِ صُعُوبَةً: وَيَنْفِرُونَ مِنْ مُطَالَعَةِ مُطَوَّلَاتِهِ لِكَثْرَةِ أَلْفَاظِهِ وَتَشَعُّبِ فُرُوعِهِ: عَزَمْتُ عَلَى أَنْ أَضَعَ لَهُمْ مُخْتَصَرًا يَجْمَعُ أُصُولَهُ وَيُقَرِّبُ مَسَائِلَهُ: وَسَمَّيْتُهُ «نَظْمَ الْفَرَائِضِ» رَجَاءَ أَنْ يَكُونَ عَوْنًا لِلْمُبْتَدِئِ وَتَذْكِرَةً لِلْمُنْتَهِي.

who ranks with the apostles and prophets, like Agabus and his companions who are mentioned in Acts.[1]

He did not receive this powerful and spiritual teaching, which he left to us, from the thoughts of people or from the teaching of the wise, for the simplicity of his speech shows that he was not a scholarly writer.

From the simplicity of his style and the vigorousness of this particular section, we gather and deduce that his style is that of the ancient syriac language, and we are fully convinced that he has accomplished this work through the power of the Holy Spirit alone. He does in fact say himself that he was a prophet, 'If anyone (c.5) asks "from where does he get these things", then he should realize that it has been written, "The spirit of the prophets is subject to the prophets"[2] and "I will pour out my Spirit on all flesh",[3] namely on those who keep the commandments of our Lord and who imitate his humility.'

By this the author shows that he himself kept the commandments of our Lord and imitated his humility. Once again, he clearly speaks about himself also when he says, 'Do not suppose that in our time there are no people who prophesy and discourse about God', and other similar sayings that come out clearly in the first *mēmrā*, and also in this particular section.

Now let the quotation that we give here serve the same purpose to the reader as an account of his great achievements of the kind that we find in the biographies of fathers like Gregory the Great,[4] blessed Basil the Great,[5] and blessed Evagrius,[6] for our author is their peer in the things of God.

1. Ac 11:28
2. 1 Co 14:32
3. Jl 2:28; Ac 2:17
4. Gregory of Nazianzus
5. Basil of Caesarea
6. Evagrius Ponticus

ٱلْمُحَاسَبَة

وَيَجِبُ عَلَى كُلِّ مُسْلِمٍ وَمُسْلِمَةٍ أَنْ يُحَاسِبَ نَفْسَهُ قَبْلَ أَنْ يُحَاسَبَ يَوْمَ الْقِيَامَةِ. فَفِي الدُّنْيَا الْفَانِيَةِ يُمْكِنُ لِلْإِنْسَانِ أَنْ يَتَدَارَكَ أَخْطَاءَهُ وَيُصْلِحَ مَا أَفْسَدَهُ، أَمَّا فِي الْآخِرَةِ فَلَا سَبِيلَ إِلَى ذَلِكَ.

وَقَدْ حَثَّ الْإِسْلَامُ عَلَى الْمُحَاسَبَةِ فِي أَكْثَرَ مِنْ مَوْضِعٍ، وَبَيَّنَ أَنَّ الْمُؤْمِنَ الْعَاقِلَ هُوَ الَّذِي يَجْعَلُ لِنَفْسِهِ وَقْتًا يَخْلُو فِيهِ بِهَا لِيُرَاجِعَ أَعْمَالَهَا وَأَقْوَالَهَا، فَيَحْمَدَ اللَّهَ عَلَى مَا أَحْسَنَ، وَيَسْتَغْفِرَهُ عَمَّا قَصَّرَ أَوْ أَخْطَأَ.

وَمِنْ أَبْرَزِ صُوَرِ الْمُحَاسَبَةِ أَنْ يَسْأَلَ الْمَرْءُ نَفْسَهُ فِي نِهَايَةِ كُلِّ يَوْمٍ: مَاذَا عَمِلْتُ؟ وَهَلْ أَدَّيْتُ جَمِيعَ الْوَاجِبَاتِ الَّتِي عَلَيَّ؟ وَهَلْ تَجَنَّبْتُ الْمُحَرَّمَاتِ وَالْمَكْرُوهَاتِ؟ فَإِنْ وَجَدَ خَيْرًا حَمِدَ اللَّهَ عَلَيْهِ وَاسْتَزَادَ مِنْهُ، وَإِنْ وَجَدَ تَقْصِيرًا أَوْ ذَنْبًا بَادَرَ إِلَى التَّوْبَةِ وَالْإِقْلَاعِ وَالْعَزْمِ عَلَى عَدَمِ الْعَوْدَةِ.

وَمِنْ صُوَرِ الْمُحَاسَبَةِ أَيْضًا أَنْ يَنْظُرَ الْمَرْءُ فِي عَلَاقَاتِهِ مَعَ النَّاسِ، فَيَتَسَاءَلَ: هَلْ ظَلَمْتُ أَحَدًا؟ هَلْ أَسَأْتُ إِلَى جَارٍ أَوْ قَرِيبٍ أَوْ صَدِيقٍ؟ هَلْ أَخَذْتُ حَقَّ أَحَدٍ؟ فَإِنْ كَانَ قَدْ فَعَلَ شَيْئًا مِنْ ذَلِكَ فَعَلَيْهِ أَنْ يَرُدَّ الْحُقُوقَ إِلَى أَصْحَابِهَا أَوْ يَطْلُبَ مِنْهُمُ الْعَفْوَ وَالسَّمَاحَ.

وَقَدْ كَانَ السَّلَفُ الصَّالِحُ يُعْطُونَ هَذَا الْأَمْرَ أَهَمِّيَّةً بَالِغَةً، حَتَّى قَالَ بَعْضُهُمْ: لَا يَكُونُ الرَّجُلُ مُتَّقِيًا حَتَّى يُحَاسِبَ نَفْسَهُ كَمَا يُحَاسِبُ شَرِيكَهُ. وَهَذَا يَدُلُّ عَلَى أَنَّ الْمُحَاسَبَةَ لَيْسَتْ أَمْرًا هَيِّنًا، بَلْ هِيَ عَمَلٌ يَحْتَاجُ إِلَى صِدْقٍ وَمُجَاهَدَةٍ.

Here then follows the last section of the last *mēmrā* of his work:[7]

> If anyone rejects the testimonies of the Scriptures—of the prophets, of our Lord and of the Apostles—by saying, 'Who knows whether this is true?' or by saying, 'The prophets and the Apostles knew that it was true then, but who today knows that these things are true?' then he should remember (C.8) that it has been written, 'The spirit of the prophets is subject to the prophets.'[8] He should also remember the prophet through whom the Lord said, 'In the last days I will pour out my Spirit on all flesh, and your sons and your daughters shall prophesy.'[9] Again he should remember another prophet who said, 'My heart overflows with good words; I shall proclaim the works of the King. My tongue is like the pen of a skillful scribe, who is fairer in countenance than anyone.'[10]
>
> You see how the Lord poured out his Spirit at certain times and how sons and daughters prophesy, namely, those who keep the commandments of our Lord and who imitate his humility. See how their tongue is 'the pen of a skillful scribe,' that is of our Lord, who is fair and beautiful in countenance (this is something that is beyond comprehension), and their tongue is

7. A portion of a *mēmrā* that is lost at the end of the most complete MSS of the *Liber Graduum* (It is placed here in Ms α, but does appear in its correct place at the end of *Mēmrā* Thirty in Ms R.).
8. 1 Co 14:32
9. Jl 2:28; Ac 2:17
10. Ps 45:1

ضحى

أ إنه في ضلا هتوءاا وملأا: وبتا وءنز ءوتكسا ءاهذ: وضه هنا وبه وهلى هنا أملأتم؟ أه وناهذ: وبتا ءكسا تبه: ءهم في هه تبه وهلى هنا أنم؟ تلوغ: وملحد: وؤسا وبتا كتتا هملحءا ءلوغ: أحد كتنا وهلا حه هذا: وحتهملا إستا أهو وُمس كلا ضلحف: ءلأتم حتتهم ءحتلهم. ءلوغ: أحد كتنا إستا واهذ: أحد لحد هلجلا لأا: أهذ حتب ضلحا: كمس مته وهذا هذا: وهم هذ حتوه هم حتتا.

سا أيه أضم أهم هو هذا وُمته حتهملا: ءهلتم حتا ءتنلا: أسلم ونهز هوبتوه وهز ءهلوهم حضضهاه. ءسر أضم هذا كمئه مسا وهذا هذا: وُالهوه هز وهم هلا تهم ضلوه كمئه مسا: ءهلا حلوه وُحتا اهتذا: ءهلهم كتتنا وبخسوه ءلهز هلئه هوتوه: لا هصلا ااقلى ءاهذ: وكما ءهنا حتنا ءهلتم ءهلهم كلا كنا. ول أهذ أيه وكتتا متنا ملتكسا معضلا إنا: وهنز كد هم ااقاا وحب هوا كنا هلبتهء: وهه ضلا حهء: أهم لا حبب بتا وهم ااقاا: هلم ولا زخا هز وحب هلبتهء: هلم وهلهم وه ءهم: هم كس ولااقاا متنا لا معضلا: أطلا للستنا معضلا. كم وب وكم ولا هقم ااقاا هلبتب هم هوؤءاا وهلتهء وتبتا وحبه ااقاا سقسنا لمضلا هاهذ. أ هزنب حقم بتا ءكسا

a pen to him, with which he writes wonderful rules concerning himself, which tell humanity to get to know him and to keep all his commandments. So do not have doubts and say, 'There are no people who prophesy or discourse about God in our time.' Perhaps you might say, 'I accept the ancient prophets and the Apostles, because they are proved true to me by the signs that God, who spoke through them, has done through them.' If the prophets of our time do not perform any signs, it is because our Lord does not (c.9) want to perform signs through them, seeing that in our time everybody believes in him, and whoever does not believe in the ancient signs will not believe in recent ones either. But as far as we are concerned, through whom no signs happen, let our preaching be accepted on the basis of the testimony of the books of holy people who did perform powerful signs. If the prophets and the Apostles and our Lord, whom we adore, are trustworhty to you, then let them witness with their words, that these are true and conform to theirs.

End of the last section of the work of this holy person.[11]

11. Now, in Ms α, follows a (partly illegible) list of the titles of the *mēmrē*.

ﻣﺼﺤﻔﺎ

ﻫﻮﺫﺍ: ﻫﻮ ﺍﻟﻜﺘﺎﺏ ﺍﻟﺬﻱ ﺃﻭﺣﻰ ﺑﻪ ﺍﻟﻠﻪ ﺇﻟﻰ ﻣﺤﻤﺪ ﺻﻠﻰ ﺍﻟﻠﻪ ﻋﻠﻴﻪ ﻭﺳﻠﻢ.
ﺍﻟﺤﻤﺪ ﻟﻠﻪ ﺍﻟﺬﻱ ﺃﻧﺰﻝ ﻋﻠﻰ ﻋﺒﺪﻩ ﺍﻟﻜﺘﺎﺏ ﻭﻟﻢ ﻳﺠﻌﻞ ﻟﻪ ﻋﻮﺟﺎ.

Mēmrā One

Summary: Humbling one's mind and submitting to the Holy Spirit are necessary in examining the Scriptures. Those living in the world operate by the minor commandments. After Adam fell from Perfection, he remained in the state of Uprightness, from which we, having broken the Golden Rule, have fallen.

(c.12) In which can be found an exposition of the commandments, showing for what purpose each single one has been given and to whom, why our Lord Jesus Christ gave major and minor commandments, and how one can distinguish Perfection from Uprightness, and that through the major commandments one becomes Perfect and through the minor ones Upright.

1. You brothers and fathers, who are our 'brothers and sisters' in Christ,[1] we must inquire into the words of our Lord one by one, as the Apostle said, 'Inquire into these words today, tomorrow, and unto the ages of ages'.[2]

Again he said, 'Exhort one another every day, until the day that is called "today"',[3] that is until death, in order that you may be built up by these words and build up your brothers. And again he said, 'Prove and see what is the will

1. Cf. 1 Tm 5:1-2
2. Apocryphal
3. Heb 3:13

مَّاهزُا صَرهُنُا

وَالمَّهِ معفَنهُنُا وُمعفَّنم هُومتُنَا: هُمسَّهُا وِكُلا هُنُا أَهَسَّم هُومبُ هُومبُ حبُّهمَّاه: ههُمَّلا هُنُا هُحصَّنه أَهْذ أَنم هُزَ نَهْم معَسُا حفُّومتُنَا وُهوَحْا هوُمتْهَا: هوُامُنُا تَبْم إِنم حصَّنهاُا هِ هَائهاُا: وُحفُّومتُنَا وُهوَحْا تهوُا حصَّنُا هحرُّهوُا تهوُا هَائنا.

(1) حِحتُا أَمتِ هُاهُفُلُ: أَمتِ هُاسقُلُ وِحُمعَسُا: وُّهِ هِ كِ وِتحُا أَنم حصَّحَهِم وهُزَ مِ هِ مِ: أَهُنُا وُاهْذ هكَسُا: وُحنَه أَنم مَههُنُا هُمسُ هُحكُهُ حُحصَّم.

ماُهد أَهْذ: وُحنَه هِ نَعفَم هُحهَم تَهفُنُا: حرُهُا حَهفُا وهُلهمُا مَههُنُا: هُنَه وِ هرُهُا حصَّفُنُا: وِلُاحنَم حهِ هُاحنَم لَّمتنَم. ماُهد أَهْذ: وُهفُلهم فُنعَم همُم أَمنَه رُحنُا وُلكُهُا معفُطُا هحِصَّنُا. ماُهد أَهْذ: وُهفُلهم فُنعَم همبَم هُكِم وِتقَم هفُقَّمُ

of God, what is acceptable and perfect'.[4] He also said, 'Prove and know whatever is honorable and humble and beautiful, and penetrate into that'.[5] Again he said, 'When the Scriptures are read, two or three or more, (c.13) then let the interpreter (that is, he who participates in the Spirit) interpret it'.[6] And he said, 'the fruits of the Spirit can be summed up as: goodness, lowliness, self-control, patience, gentleness and kindness, joy and peace with all people, and love for all people'.[7]

2. Therefore we must seek the truth, for as our Lord said, the truth will set us free.[8] That implies, however, that we must humble ourselves and subdue our mind,[9] for these are sacrifices to God;[10] this is [God's] will, and to such people he manifests his truth. But there are people who lower themselves to a certain degree only; they do not do it in front of everybody, and they do not subdue their mind. For this reason, they do not know what the truth is. There are others who do subdue their mind, but who do not lower themselves in front of everybody on earth. For this reason, they too are ignorant of the truth.

Indeed, pride is an obstacle preventing knowledge of the truth, and sluggishness is an obstacle to perceiving what lowliness really is. None can know the will of God from ink,[11] but only when he partakes of Him in the Spirit,[12] that is to say, unless he is the gentlest and humblest of all people, in accordance with the passage of Scripture that says: 'To whom shall I look and in whom shall I dwell except in a gentle and humble spirit who keeps my word'.[13] Therefore

4. Rm 12:2
5. Ph 4:8
6. 1 Co 14:27, 28
7. Ga 5:22
8. Jn 8:32; Mt 18:4
9. Literally, 'break our mind'.
10. Ps 51:17
11. That is, by simply reading the Scriptures.
12. Cf. Heb 6:4
13. Is 66:2

ەتْلُم ەكْحَم مَعْم. ەلَمحَ أَهْذ: وْاهْلَم وِهْلَمْنِم ملُتْا لَوْم أَه لاكْلُا ەهْنُا: بقْنَم هَ هْم وْهقْنَم: ەُنَه وْم هْم وْالمكْلَمأَه حزْمسُا. ەلَمحَ أَهْذ وِقَاوْا وِوْمسُا حصْكَه أَنَم: لُحْتُا ەهصْصْتُا: ەهصْحنُتُاا ەيْسِنْلَا ۇمسُا: ەحصْهشْتُاا ەۇصْهشْتُاا: ەسْيْتُاا ەهكْصُا وِكْم صْكْنَم: ەشْصُا وْكَلَا صْكْنَم.

(2) صْهلصْتُا كْم ەصْلَم وِتْحصْمِم كْمْنُاوْا: وِهْ هْنُاوْا سْنَوْم: أَسْم وْاهْذ صْنَم: ەُنَه وْم نْصْم نْصْمَه ەهشْمَه وْحسْنَم: ەصْصْم أَنَم وْحسْمِم وْلاكْلُا ەهْنَه وْحسْنَه: ەصْصْم وِهُصْنَا هِه لُلَا هْنُاه. أَسْم كْسْ إِنْهُا وِهصْصْه نْصْمَه ەكْصَلَم: لَا ەرْم صْكْنَم: ەلَا هشْصَه وْحسْهَم صْلُهَم ەُنَا لَا مْرْه هْنُاوْا أَمْصْنَا هِه. ەَاسْم ەهشْصَه وْحسْهَم: ەلَا أَصْصَه نْصْهَم وِهْ صْم لَهَم وَاسْم كْاوْكْلَا: صْلُهْكْهُنَا لَا مْرْه.

وْهُمْاا كْسْ هصْصْحكْه هِم وِهْنَمْاا وِلَا مْرْه: ەهْلُهُا هصْصْحلَا هِه وِصْصْصْاا وِلَا أَوْكْسْ. لَا كْسْ إِنْهُ مْرْه وْحسْنَه وْلاكْلُا ەهْنَه وْالمكْلَمأَه حزْمسُا. ەُنَه وْم: أَلا نْ إِنْهُ ەهُا نْسُا ەصْصْحُا وِصْهَم حتْنُهُا: أَسْم وْاهْذ: وْصْصْ سُلَا إِنْا ەهْنَا إِنْا: أَلا نْ حتْسُا ەصْصْم وْمسُا وِنُلَا صْكْلَم. صْلُهَم ەُنَا لَا مْرْه وِبْوْم ەلُحُا ەهْنَه صْهمْتْا: أَلا نْ كْحنُا وْالمكْلَمأَه حزْمس حْم لاكْلُا.

صْلُهَم وْهْلَم كْم صْكْ حُلَا أَهصْهُا وِصْكْنُا: ولَا حُلَا وْهْمسُا: ەكْلَم ەصْهَم نْصْمَه ەهْنَا ح وِهْنَا كْصْكْ حصْمَه صْم

only the person who partakes of God in the Spirit can understand Scripture and distinguish the commandments. (C.16)

However, all of us labor for the physical ministry and not for the spiritual ministry.[14] Not one of us hates himself and takes up his cross while lowering himself (which implies that on earth he will not have a support for his head).[15]

The diligent among us merely give alms from their possessions; this is a proper thing to do—in order to get saved thereby—for worldly people. But we really should leave everything,[16] enter into the lowliness of our Lord and into his self-emptying.[17] These things belong to the major commandments; we shall show in more detail what they consist of. Yet as it is, we are living by the minor commandments only, the 'vegetables' and the 'milk',[18] and not by the major ones, the true 'solid food'.[19]

Therefore, we do not know how to distinguish the major commandments from the minor ones, nor the higher ministry from the lower ministry. And we do not understand what the significance is of the 'food of the sick', which consists of 'vegetables', or of the 'milk of the children'. Equally, we do not know why forgiveness is given to one person only, and not to the other.[20] In the same way, we do not know which commandments must be kept in order to receive the Paraclete, or which ones must be kept by a 'sick' person in order to be healed, or which ones a person must keep to 'grow like a child'. Also, we do not know which are the commandments that have been given to everyone, by which one becomes a 'blessed one of the Father',[21] through the pledge of the Spirit.[22] (C.17)

14. Cf. *Mēmrā* 3
15. Mt 8:20
16. Mk 10:28; cf. Mt 25:21
17. Ph 2:7
18. Rm 14:2
19. 1 Co 3:2
20. Lk 23:43; cf. 7 below
21. Mt 25:34
22. 2 Co 1:22, 5:5

ﻣﻘﺪﻣﺔ ﺍﺑﻦ ﺧﻠﺪﻭﻥ: ﻫﺬﻩ ﻫﻲ ﺍﻟﺘﻲ ﻻ ﺗﺼﺢ ﻟﻠﻤﺆﺭﺥ ﺑﺪﻭﻧﻬﺎ.

ﺍﻟﻔﺼﻞ ﺍﻟﺴﺎﺩﺱ: ﻓﻲ ﺍﻟﻌﻤﺮﺍﻥ ﻭﺍﻟﺤﻀﺎﺭﺓ ﻭﺃﺻﻨﺎﻑ ﺍﻟﻜﺴﺐ ﻭﺍﻟﻤﻌﺎﺵ ﻭﺳﺎﺋﺮ ﺃﺣﻮﺍﻟﻬﺎ ﻭﻣﺎ ﻳﻌﺮﺽ ﻟﻬﺎ ﻣﻦ ﺍﻟﻌﻮﺍﺭﺽ ﻭﺍﻟﻌﻠﻞ ﻭﺍﻷﺳﺒﺎﺏ ﻭﻓﻴﻪ ﻣﻘﺪﻣﺎﺕ ﻭﻓﺼﻮﻝ.

ﺍﻟﻔﺼﻞ ﺍﻟﺴﺎﺑﻊ: ﻓﻲ ﺍﻟﺒﺪﻭ ﻭﺍﻟﺤﻀﺎﺭﺓ ﻭﺍﻟﻨﺴﺐ ﻭﺍﻟﺒﻴﻮﺕ ﻭﺍﻟﺴﻜﻨﻰ ﻭﺍﻟﻤﻌﺎﺵ ﻭﺍﻟﺴﻌﻲ ﻭﺍﻟﻜﺴﺐ ﻭﺍﻟﺼﻨﺎﺋﻊ ﻭﺍﻟﻌﻠﻢ ﻭﺍﻟﺘﻌﻠﻴﻢ ﻭﺍﻟﻤﻠﻚ ﻭﺍﻟﺪﻭﻟﺔ ﻭﻣﺮﺍﺗﺒﻬﺎ ﻭﺍﻟﺨﻄﺔ ﻭﺍﻟﺠﺎﻩ ﻭﺍﻟﺜﺮﻭﺓ ﻭﺍﻟﻔﻘﺮ ﻭﺍﻟﻐﻨﻰ ﻭﺍﻟﺴﻌﺮ ﻭﺍﻟﺮﺧﺺ ﻭﺍﻟﻨﻘﺪ ﻭﺍﻟﻤﻌﺎﻣﻼﺕ ﻭﺍﻟﺮﺑﺎ ﻭﺍﻟﻘﻤﺎﺭ ﻭﺍﻟﻐﺶ ﻭﺍﻟﺴﺮﻗﺔ ﻭﺍﻟﺤﺮﺍﺑﺔ ﻭﺍﻟﻐﺼﺐ ﻭﺍﻟﺠﻨﺎﻳﺎﺕ ﻭﺍﻟﺤﺪﻭﺩ ﻭﺍﻟﺘﻌﺰﻳﺮ ﻭﺍﻟﺪﻳﺎﺕ ﻭﺍﻟﻘﺴﺎﻣﺔ ﻭﺍﻟﺸﻬﺎﺩﺍﺕ ﻭﺍﻟﺪﻋﻮﻯ ﻭﺍﻟﻴﻤﻴﻦ ﻭﺍﻟﻘﻀﺎﺀ ﻭﺍﻟﺒﻴﻨﺔ ﻭﺍﻟﺘﻮﺍﺑﻊ ﻭﺍﻟﺘﺰﻛﻴﺔ ﻭﺍﻟﺘﺠﺮﻳﺢ ﻭﺍﻟﺘﻌﺪﻳﻞ ﻭﺍﻟﻮﻛﺎﻟﺔ ﻭﺍﻟﺸﺮﻛﺔ ﻭﺍﻟﻮﺩﻳﻌﺔ ﻭﺍﻟﻌﺎﺭﻳﺔ ﻭﺍﻟﻐﺼﺐ ﻭﺍﻟﻮﺩﻳﻌﺔ ﻭﺍﻟﻌﺎﺭﻳﺔ ﻭﺍﻟﻐﺼﺐ ﻭﺍﻟﺠﻨﺎﻳﺎﺕ ﻭﺍﻟﺤﺪﻭﺩ ﻭﺍﻟﺘﻌﺰﻳﺮ ﻭﺍﻟﺪﻳﺎﺕ ﻭﺍﻟﻘﺴﺎﻣﺔ ﻭﺍﻟﺸﻬﺎﺩﺍﺕ ﻭﺍﻟﺪﻋﻮﻯ ﻭﺍﻟﻴﻤﻴﻦ ﻭﺍﻟﻘﻀﺎﺀ ﻭﺍﻟﺒﻴﻨﺔ ﻭﺍﻟﺘﻮﺍﺑﻊ ﻭﺍﻟﺘﺰﻛﻴﺔ ﻭﺍﻟﺘﺠﺮﻳﺢ ﻭﺍﻟﺘﻌﺪﻳﻞ ﻭﺍﻟﻮﻛﺎﻟﺔ ﻭﺍﻟﺸﺮﻛﺔ

3. There is however a difference between the gift of the Spirit and the blessing of a 'limited pledge'. We do not understand why some commandments have been given to one individual only, and cannot be used by anybody else. Nor do we know what are those laws by which, if a person keeps them, he is not saved, even though his punishment may be less as a result—laws that do not apply to the Perfect or the Upright.

We also do not understand how, by the Paraclete, one person 'grows' more than another, nor why by 'eating vegetables' one 'sick' person is healed more effectively than another, nor why by 'milk' one 'child' becomes more beautiful than another, nor why one person is blessed more than another when keeping the commandments that have been given to everyone. And we do not know how to serve our Lord physically, nor how we must serve him spiritually, nor why the torment of one person is more tolerable than that of his fellow on the basis of the judgment that has been passed on all. After all, it was the consequence of one's own decision and of his own hardness of heart that he fell from Perfection and even from Uprightness, which is inferior to Perfection.

4. Once our father Adam had fallen from the state of Perfection, he remained in the state of Uprightness. This state is characterized by the fact that one does not do to anyone else what is hateful to oneself, and what one wishes others to do to himself, one does to the other people he meets.[23]

We, however, have fallen (c.20) even from this state. We now do to others what is hateful to ourselves, and whatever we do not want others to do to us, we do to our fellow human being; and as we want to be treated ourselves, we treat nobody else. I personally, and indeed every one of us,

23. The Golden Rule: Mt 7:12; Lk 6:31.

(3) إِسْنَادُهُ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي سَلَمَةَ الْمَاجِشُونُ عَنْ صَالِحِ بْنِ كَيْسَانَ عَنِ ابْنِ شِهَابٍ عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ عَنْ عَائِشَةَ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقُولُ: إِنَّ مِنْ عِبَادِ اللَّهِ لَمَنْ لَوْ أَقْسَمَ عَلَى اللَّهِ لَأَبَرَّهُ، وَإِنَّ مِنْهُمْ لَمَنْ لَوْ سَأَلَ اللَّهَ لَأَعْطَاهُ، وَإِنَّ مِنْهُمْ لَمَنْ لَوْ دَعَا اللَّهَ لَأَجَابَهُ.

وَقَالَ: وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الْعَلَاءِ وَاللَّفْظُ لِأَبِي بَكْرٍ قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ عَنْ أَبِي سُفْيَانَ عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَا يَدْخُلُ النَّارَ أَحَدٌ شَهِدَ بَدْرًا وَالْحُدَيْبِيَةَ.

(4) أَبُو أَحْمَدَ قَالَ حَدَّثَنَا أَبُو يَعْلَى قَالَ حَدَّثَنَا عَبْدُ الْعَزِيزِ قَالَ حَدَّثَنَا أَبُو حَازِمٍ عَنْ سَهْلٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَنَا فَرَطُكُمْ عَلَى الْحَوْضِ، مَنْ وَرَدَ شَرِبَ، وَمَنْ شَرِبَ لَمْ يَظْمَأْ أَبَدًا، لَيَرِدَنَّ عَلَيَّ أَقْوَامٌ أَعْرِفُهُمْ وَيَعْرِفُونِي، ثُمَّ يُحَالُ بَيْنِي وَبَيْنَهُمْ.

want others to treat us well. But because we do not treat anybody well, least of all the people who treat us badly, we have abandoned Uprightness. I personally, and indeed all of us, hate to be wronged by someone, even if we have wronged him first. When, therefore, we do wrong to somebody, or when we do wrong to someone in revenge, we have effectively fallen from Uprightness. For we do to others what we hate others to do to us, and we do not want to do to others what we want others to do to us.

We shall explain further about Uprightness in the appropriate place; for the moment, we shall try and define the commandments. We must admit, however, that we do not know for certain what each state comprises with regard to the precise 'nourishments' and 'ministries', nor how much higher the superior state is than the inferior state. Also, we do not understand what our Lord meant when he said, 'In my Father's house there are many places'.[24]

5. Let us begin then to explain what we said above by commenting on each commandment in turn, following the instructions of our Lord.

Now the commandments that have been given to individual people only are the following. To Abraham alone God said, (c.21) 'Sacrifice to me your son whom you love so much'.[25] No one else can fulfill this command today, or else he would be put to death. But one should take this command as an example that one must love God more than one's own son and that one must not put one's son above the teaching of God.

6. Furthermore, the Lord said to Hosea, 'Go, take yourself a harlot as your wife'.[26] But no one else could follow this command today and take a wife who daily commits adultery with other men. If anyone does marry such a wife,

24. Jn 14:2
25. Gn 22:2
26. Ho 1:2

وإنه تلهُّاد كُ: هنه هُصَّلا وهُوْا بُلا هَلْهَاصَّتِ
حضَّنه: هُحكهُكِ وُاحلُهه كُ: هُعِنَ كُ هِ هَائهاُا.
هُتا إنُا هُصَّلا أنُا ههُنه: وإنه تحلُهه كُ: أُقِ هُه
وُاحلُهِّ كُه: أنهُه هُصَّلا وُاحلُهِّ لِإنه: أه حهُه
وُاحلُهه كُ: هَضَّ كُ هِ هَائهاُا. وهِبِم وُحكِ هتا
حضَّبَ كُحتَ إنُا. ههِبِم وُحِضَّ وهِبِم وُحِضَّ كُ حتتُها:
لُا وُحِضَّ حضَّحضَّ حهُه.

إلا كلا هَائهاُا حِهصلُا وهُلا هضَّهضَّتِ: هُها وِم
تهزُهه هُهِبُتا: وُاصُتا لُا بُبَّتِ حصُا وُقِّكِ أَلا حُبُا
سِا هِ وُقِّكِ هُكِ هُاقُكُلُا ههُعضُلُا: هلُا حصُا وُم وُقِّكِ
حُكُلا: هلُا حصُا حُهَّه وُقِّكِ أَسلُتا هلُا أهلُهَّكِ
وهِّكِلُم أنِ أَتوُهاُا حه أُحُا: أُم وُاهَ هُزِ.

(5) بهُا هُهَّلا كهضَّهُه هِبِم وُاهَزِ هِ حلَّلا
هُهبُ هُهبُ حِههلُه: أصُتا وُهتهُا كُ هُزِ.

هُهبُتا ڪِز وُحتِ مِ إنه أهَزِم هُكِ أنِ:
لُاحهُهِ هِ كحشهِ أهَز كُحُا: وُبحُ كَ حزِ وهُتم
أيِ كه لُح. هُاستا لُا هحهُ وتحبه حُهتا هُهبُتا
هُهُ: هلُا هُلُا. إلا أ لُح هُههُ هُهتا هُهبُتا هُهُ
إنه: وتسهُه لُاحُهُا لُح هِ حزه: هلُا تهسهُ كه
حزه أُم هُحضُه وُاحُهُا.

(6) أهُ حضَّهُه هِ أهَز هُزتا: وهُح كُ أيهاُا
أتهلُا: هلُا إنه هُحهُ هُهسهُ هُه حهُتا هُهبُتا
هُهُتا: ههُهَّ أيهاُا وِهتا هُتهُه كاستا هُ لُح
هُهَّ: هُا وهُحضُه هِ هُهُا: هِ هُهَّ كه.

he must do that after she has left the marketplace.[27] The Lord, however, allowed Hosea to take this woman as his wife while she was still standing in the marketplace. This he did in order to admonish, by means of her, the Israelites, who lived in fornication themselves.

So, when they came to judge him for taking a harlot as his wife, he then judged them and condemned them to death, 'If you judge me because I have taken a harlot as my wife at the command of the Lord, then how much sooner will the Lord condemn you to death, because you have fornicated and committed adultery with idols, having abandoned the commandments of the Lord your God'.

7. There is a kind of forgiveness that is given to one individual only, such as to the robber who alone was forgiven without having any works to his credit.[28] Other people are not forgiven when they have no works to refer to, only when they have done penance.

We shall speak about the other commandments elsewhere. (c.24) If you want to understand why this robber was forgiven: in his case the king came to his door while he was not aware of it.[29] He granted him his petition and forgave him. Our Lord disposes of the things that are his own. To you he says, 'Repent and I will forgive you'. So he showed the richness of his mercy by the example of this one person, in order to encourage the penitent, who keep his commandments in their penance: how great are his mercies that he even had pity on someone who had no works to offer, and yet forgave him!

The end of the first *mēmrā* which is about the discernment of the commandments.

27. That is, after having given up her profession.
28. Lk 23:42-43
29. Cf. Heb 13:2; Mt 25:40

صَلاةُ المُسافِرِ

بابُ قَصْرِ الصَّلاةِ في السَّفَرِ وَكَمْ يَقْصُرُ وَمَتَى يُتِمُّ وَمَا يَتَعَلَّقُ بِذَلِكَ:

وَهُوَ رُخْصَةٌ لِكُلِّ مُسَافِرٍ سَفَرًا طَوِيلًا مُبَاحًا، وَلَوْ كَانَ سَفَرَ نُزْهَةٍ أَوْ لَهْوٍ، وَلَا يَقْصُرُ فِي أَقَلَّ مِنْ مَرْحَلَتَيْنِ، وَهُمَا سِتَّةَ عَشَرَ فَرْسَخًا، وَهِيَ مَسِيرَةُ يَوْمَيْنِ بِسَيْرِ الْإِبِلِ وَمَشْيِ الْأَقْدَامِ، وَلَا يَقْصُرُ فِي سَفَرِ مَعْصِيَةٍ، وَلَا يَقْصُرُ الْعَبْدُ الْآبِقُ وَنَحْوُهُ، وَلَا يَقْصُرُ الْمَلَّاحُ الَّذِي مَنْزِلُهُ فِي السَّفِينَةِ.

(7) وَمَنْ نَوَى إِقَامَةَ أَرْبَعَةِ أَيَّامٍ أَتَمَّ، وَإِنْ نَوَى دُونَهَا قَصَرَ، وَلَا يَزَالُ يَقْصُرُ أَبَدًا حَتَّى يَنْوِيَ إِقَامَةَ أَرْبَعَةٍ، أَوْ يَدْخُلَ وَطَنَهُ.

وَمَنْ دَخَلَ بَلَدًا لَا يَدْرِي كَمْ يُقِيمُ فِيهِ، وَفِيهِ مَنْ يَخْرُجُ لِحَاجَتِهِ كُلَّ يَوْمٍ، وَلَا يَدْرِي مَتَى يَخْرُجُ، قَصَرَ أَبَدًا.

وَمَنْ أَقَامَ لِقَضَاءِ حَاجَةٍ لَا يَدْرِي كَمْ تَطُولُ، كَالْمَرِيضِ يَنْتَظِرُ الْعَافِيَةَ، وَالْمُلَازِمِ يَنْتَظِرُ الْحُكْمَ، وَالتَّاجِرِ يَنْتَظِرُ نَفَاقَ سِلْعَتِهِ، قَصَرَ أَبَدًا.

وَمَنْ صَلَّاةُ المُسافِرِ وَغَيْرُهُ فِي الْوَقْتِ.

Mēmrā Two

ABOUT THOSE WHO WANT TO BECOME PERFECT

Summary: Perfection is attained through the major commandments, by which one becomes humble and sees the Lord in the Spirit during this life. Those who keep the major commandments eat from the trees of the spiritual paradise, while the minor commandments are like milk and honey for those pursuing the lesser path. The Evil One tries to trick some not to go beyond the minor commandments, yet through the Paraclete one can surpass even the major.
(c.25)

1. Now let us expound the major commandments, through which a person is made Perfect; that is to say, those commandments that were given by our Lord and his apostles to the Perfect, and distinguish them from the 'vegetables and milk'. Our Lord did not dictate them one by one, and it is not because we are more perfect than him and his apostles that we write them down one by one, but because today there are hardly any people who expound them. So it was necessary to write them down, so that even simple people may attain insight, and everyone may struggle to enter by the narrow gate[1] (c.28) of Perfection, or inherit the place[2] of Uprightness below it.

1. Mt 7:13 2. Jn 14:2, cf. *Memra*-1.4

ﻣَﺎﻫِﺰًﺍ ﻭَﻗَﻮَّﻯ

ﻭَﻛَﻼ ﺃَﻟْﻒَ ﻭُﺻُﻮﻝٍ ﻭَﻟَﻪُ ﻣِﺌَﺔُ ﻋَﺒْﺪٍ

(1) ﻣَﺼْﻠَﺤَﺔُ ﺍﻟْﻌَﺒْﺪِ ﻓِﻲ ﺍﻟْﻤُﺘْﻌَﺔِ ﻭَﺍﻟْﺤَﺞِّ ﻭَﺍﻟْﻌُﻤْﺮَﺓِ ﻣِﻦْ ﺍﻟْﻌِﺒَﺎﺩَﺓِ ﺃَﻥْ ﻳَﺘَﻌَﻠَّﻖَ ﺑِﻪِ ﺣَﻖٌّ ﻟِﻠْﻤَﻮْﻟَﻰ: ﻭَﻫُﻮَ ﻣِﻦْ ﻛَﻮْﻧِﻪِ ﻣُﺤْﺘَﺎﺟًﺎ ﻟَﻮْ ﺃَﺭَﺍﺩَ ﺃَﻥْ ﻳَﺘَﺰَﻭَّﺝَ ﻟَﻢْ ﻳَﻘْﺪِﺭْ ﻋَﻠَﻰ ﺫَﻟِﻚَ ﺇِﻟَّﺎ ﺑِﺈِﺫْﻥِ ﺍﻟْﻤَﻮْﻟَﻰ. ﻭَﻟَﺎ ﻳَﻘْﺪِﺭُ ﻋَﻠَﻰ ﺍﻟﺴَّﻔَﺮِ ﺇِﻟَّﺎ ﺑِﺈِﺫْﻧِﻪِ ﻭَﻟَﻮْ ﺃَﺫِﻥَ ﻟَﻪُ ﻓِﻲ ﺍﻟْﺤَﺞِّ ﻭَﺍﻟْﻌُﻤْﺮَﺓِ: ﺇِﻟَّﺎ ﺃَﻥَّﻪُ ﻟَﻮْ ﺃَﺣْﺮَﻣَﺎ ﻗَﺒْﻞَ ﺇِﺫْﻧِﻪِ ﻓَﻠَﻪُ ﺗَﺤْﻠِﻴﻠُﻬُﻤَﺎ ﺑِﻐَﻴْﺮِ ﺇِﺫْﻥِ ﺍﻟْﻤَﻮْﻟَﻰ ﻭَﻟَﻪُ ﺗَﺤْﻠِﻴﻞُ ﺍﻟْﻤُﺤْﺮَﻡِ ﺑِﻬِﻤَﺎ

If someone does not make a sufficient effort, so that he does not even inherit the place below Perfection, he should undergo proper treatment in the quarters of the 'sick' or he should be fattened with the 'milk of the children'. By keeping those commandments that have been given to all people let him become a 'blessed one',[3] in other words, an Upright one. In the case of someone who has fallen from Uprightness, it is necessary for his good works to exceed his evil works in number if he wants to be rescued from hell and be saved, instead of slipping down and sinking into torment. If he does sink into torment after all, at least his agony will be a little more endurable.

2. To those who want to become Perfect, our Lord has said the following:

□ To him who strikes you on the cheek, offer the other also; pray for him and be Perfect.[4]

□ If anyone forces you to go one mile, go with him two miles.[5]

□ If anyone takes your coat by force let him have your cloak as well.[6]

□ Love him who hates you, bless him who curses you, pray for the one who harms you and persecutes you.[7]

□ Say: 'Our Father (c.29) in heaven, forgive us as we have forgiven'.[8] This is because Jesus said, 'When you are

3. Mt 25:34
4. Lk 6:29; Mt 5:39
5. Mt 5:41
6. Mt 5:40
7. Lk 6:27
8. Mt 6:9,12; Lk 11:2,4

ضَاهدُا وَاوِم

ةاسُا ولا كُنْ تهقه وُاقِ حلَّسه هَم ىحَّمةاُ
تَاوُا: حيِّحُا وَتَّمةاُ تهلَّههَا تهتَّمةاُ اَه حسَحُا وِتُّةوُا
ىتَّمَ لُحَلَّه: اَه حهُكم قَّهتُا وَحقَّسه أَهَتَّم
وتَّمةاُ حتَّمُا: هُوَ وِم صَاتُا. ةاُ تُقا حه كُه هَم صَاتُاا:
تُقيِّم لُحُتُّه ةتَّهُه هَم حَتهُتُّه ةتَّهُه هَم اِقَّهتُه ىتَّمُا ةهَّه
ولا تهلَّوِيا تُسه كُه اهتُا اَه وُاِ تُسه كُه حلَّهتُا: تهلَّهتُا
ضَّكا ههَتُه أهتُه مَّسه اهتُا حهَّه ةتَّهُه ةتَّهُه.

(2) لَّاسُا وِم وُحُم وِم حكُم ةتَّهُه ةتَّهُه ةتَّهُه:
وهَم وهُسُا كُم كُا قَّهُ هَّنه كُه إِسَّنُا ةاُ
حكَّهِه ةهَّهَه هِهَّسه حهَّسُا.
ةهَّه وُهقَّسُ كُم هَّسُا. اِوِم هقَّه اِا كَّسُا.
ةهَّه وهُقا هَّلَّسُم هُلَّهَّه حهَّسُا: هقَّهَّهِه تهَّه اُه
هَّنهَّكُم.
وتَّمه حهَّه وهُسُا كُم ةهَّه حهَّه وُلَّا كُم ةاُ
كُا هَّه وهَّكُّهِه هَّه كُم. ةهَّهَه اُهتَّم ةهَّهَه هَّه كُا
ايَّهَّه: أَهَّه وحهَّسُا: هقَّه أَم وُهحَّه. هَّكَّا هَّه
وُاهَّه: وهُا وُهقَّه اَه ةهَّه لَّاهُا: هقَّهه لَّاسُه ةاُاوُاةُ
كُه اهُوُهَّه ةهَّه اِهَّه هَّوهُه: هه.

offering your confession to God, forgive your brother, be reconciled to him and then offer your gift'.[9]

□ Judge not, and you will not be judged; condemn not and you will not be condemned.[10]

□ And who made me a chief or a judge over you?[11]

□ Yet if I do judge, my judgment is true.[12]

□ I have not come to judge the world, but to teach them in lowliness, to save them, and to be an example to my disciples, that they should do as I do.[13]

3. To those who want to become Perfect, I teach this:

□ A good tree bears good fruit.[14]

□ Overcome evil by doing all kinds of good to everyone.[15]

□ I have no support for my head on earth.[16]

□ Imitate me and abide in my love, just as I have kept my Father's commandments and abide in his love.[17]

□ By this all people will know that you are my disciples, that you love one another.[18]

(c.32)
□ A new commandment I give to you, that you love one another, even as I have loved you.[19]

9. Mt 5:23ff
10. Lk 6:37
11. Lk 12:14
12. Jn 8:16
13. Jn 3:17, 9:39
14. Mt 7:17
15. Rm 12:21
16. Mt 8:20
17. Jn 15:10
18. Jn 13:35
19. Jn 13:34

صَلاةُ الوِتْرِ

وَلا يَجُوزُ الوِتْرُ إِلا بَعْدَ العِشَاءِ، وَلا يَجُوزُ بَعْدَ طُلُوعِ الفَجْرِ.

مَتَى يُوتِرُ الإِمَامُ؟

يُوتِرُ بَعْدَ صَلاةِ التَّرَاوِيحِ.

(3) لِلْحَدِيثِ الَّذِي رَوَتْهُ عَائِشَةُ: أَنَّهُ كَانَ يُوتِرُ بِثَلاثِ عَشْرَةَ رَكْعَةً، فَلَمَّا كَبِرَ وَضَعُفَ أَوْتَرَ بِسَبْعٍ، وَصَلَّى رَكْعَتَيْنِ جَالِسًا يَقْرَأُ فِيهِمَا، فَإِذَا أَرَادَ أَنْ يَرْكَعَ قَامَ فَرَكَعَ.

وَلا يُوتِرُ الإِمَامُ بِأَكْثَرَ مِنْ سَبْعٍ.

وَلا يُوتِرُ بِأَقَلَّ مِنْ ثَلاثٍ.

وَلا يُوتِرُ بِثَلاثٍ إِلا بَعْدَ أَنْ يَتَأَكَّدَ أَنَّ الَّذِينَ خَلْفَهُ قَدْ صَلَّوْا الشَّفْعَ.

وَلا يُوتِرُ بِثَلاثٍ مُتَّصِلَةٍ.

وَلا يُوتِرُ بِخَمْسٍ إِلا بَعْدَ أَنْ يَتَأَكَّدَ أَنَّ الَّذِينَ خَلْفَهُ قَدْ صَلَّوْا الشَّفْعَ.

وَلا يُوتِرُ بِسَبْعٍ إِلا بَعْدَ أَنْ يَتَأَكَّدَ أَنَّ الَّذِينَ خَلْفَهُ قَدْ صَلَّوْا الشَّفْعَ.

وَلا يُوتِرُ بِتِسْعٍ.

وَلا يُوتِرُ بِإِحْدَى عَشْرَةَ إِلا بَعْدَ أَنْ يَتَأَكَّدَ أَنَّ الَّذِينَ خَلْفَهُ قَدْ صَلَّوْا الشَّفْعَ.

□ Bless and do not curse.[20]

□ Do not call one another fool, or empty-head, or idiot, or odious fellow.[21] For if you do that, you will not attain Perfection.

4. Whoever curses, gets angry, or finds a fault in himself but does not eradicate it, will not attain Perfection.

□ Whoever does not leave everything, take up his cross and follow me (that is, my way of life), is not worthy of me.[22] That means, he will not inherit the kingdom of heaven together with those who do take up their cross.

□ Whoever looks back is of no use to me.[23] That means, whoever abandons these major, gentle, and renunciatory commandments, descends to the minor ones.

□ Whoever hates his life, loves me.[24] This refers to whoever does not love the life of this transient world.[25]

□ Everyone who finds his life will lose it.[26] That is, he who weans it, but lets it fast from the world.

(c.33)
□ Whoever does not forgive seventy times seven is not worthy of me.[27] That means that whoever demands reparation for even small injuries will not become Perfect.[28]

□ Whoever does not wash the feet of his enemies—as I did to Iscariot—because he knows that they will hand him over to death is not worthy of me.[29] That means that he will not

20. Rm 12:24
21. Mt 5:22
22. Mt 10:37ff; Luke 14:26ff
23. Lk 9:62.
24. Jn 12:25; literally, 'he who hates his soul (=himself)'.
25. 1 Jn 2:15; 'life' also in Syriac.
26. Mt 10:39
27. Mt 18:21
28. Mk 6:15
29. Jn 13:3-15

(4) هُم وِلْلاَّ كُم أَه وِفُّم أَه هُمعَّس حَه حُهزُا
ەلا حُفَ حَه: كُمعَّسزەاا لا هُلْا.
هُم وِلا كُم هُحَه هُلا ەهُقەە رِكَمحَه ەاا حُلَوس
ەُوه وْم حبْەحُتُّس: لا هُقا كَس. ەُوه وْم لا سُنا كُم عقَّكَ
رِكَمحُا هُكحُقەاا وَهمُا.
هُم وِسُلَوْ كُم كحُهلَوْه لا سُهس كَس. ەُوه وْم هُم
وهُنقا هُكُم قەەبُنا وَەتَوْ ەهُقَّحُا هُهعَنْقا ەسُەه
كَه كُرحُەوْا.
هُم وِهُنْا نُقهَه: ەهَه ەِه ەَه نُسم كَس. ەُوه وْم وهُم وِلا
نُسم سُقِەِس وِحُكحُا ەُنا حُحُّەوْا.
هُلا وْاهقَه كُم نُقهَه نَەحْەه. ەُوه وْم نسهكَه
ەُبَهقَه هُم حُكحُا.
هُم وِلا هُحَه هَحَبَم كُلا هحَه لا هُقا كَس: ەُوه
وْم هُم وِاُحَس هَقحُەاا أُهْ هَّكُلا لا هُلهحَنَ.
هُم وِلا كُم هعَبَ قِطْلا وِحكْبحُحَەِس: هُ سُبَ
وِهُنَه هُعكعَبَ كَه حفُهلا: أسِ وِحْبْا كُهعُنَهُلا:
لا هُقا كَس: ەُوه وْم لا هُلهحَنَ ەلا ەُقا كَس أسْا هُاهُا
هَحبُنْا هُاسقُاا.

become Perfect and become my brother, my mother, my sons, and my sisters.[30]

□ Whoever does not go to whoever needs him, as I went to John (the Baptist) who needed me, will be no disciple of mine.[31] That means, he will not be great.[32]

□ Everyone who humbles himself will be exalted, but everyone who exalts himself will be humbled.[33] That is so because (to exalt oneself) is an abomination before God.[34]

□ Give to him who begs from you. That is to say, whatever you possess.[35] If you possess earthly goods, give from out of them. And if you possess heavenly goods, then give from out of those to him who asks for it. Otherwise there will be material envy in the case of someone who holds back material goods, and spiritual envy in the case of someone who holds back the Word from a person who is capable of it.[36]

5. Pray and do not lose heart, that you may not enter into temptations and afflictions.[37] (C.36)

□ [Saint Paul said:] To keep me from boasting of the abundance of revelations, a thorn was given me in the flesh, a messenger of Satan, to afflict me, to keep me from saying 'I have been highly exalted' or 'I have achieved very much'.[38]

□ Do not be anxious about what you shall eat or what you shall drink.[39] That means: do not work for the sake of your own belly.[40]

□ Those who keep these commandments and who are born

30. Mt 12:49; 2 Co 6:18
31. Mt 3:14
32. Mt 20:26
33. Lk 18:14
34. Lk 16:15
35. Lk 12:33-34; Mt 6:19-21
36. Cf. 1 P 3:15
37. Lk 18:1, 22:40
38. 2 Co 12:7; Jr 9:24
39. Mt 6:25; Lk 12:22
40. Rm 16:18

مَنْ وُلِّيَ مِنْ أَمْرِ النَّاسِ شَيْئًا فَاحْتَجَبَ عَنْ حَوَائِجِ النَّاسِ احْتَجَبَ اللهُ عَنْهُ يَوْمَ حَاجَتِهِ: أَيْ لَا يَقْضِي لَهُ حَاجَتَهُ.

وَلَا يَنْبَغِي لِمَنْ تَعَيَّنَ عَلَيْهِ فَرْضُ الْإِمَامَةِ أَنْ يَتَقَدَّمَ: أَيْ لَا يَجُوزُ لَهُ ذَلِكَ.

وَلَا يَؤُمُّ الْعَبْدُ الْحُرَّ: أَيْ لَا يَجُوزُ لَهُ ذَلِكَ. وَلَا الْأَعْرَابِيُّ الْمُهَاجِرَ: أَيْ لَا يَجُوزُ لَهُ ذَلِكَ فِي الْفَرْضِ. وَلَا الْفَاسِقُ الْمُؤْمِنَ: أَيْ لَا يَجُوزُ لَهُ ذَلِكَ فِي الْفَرْضِ وَالنَّفْلِ.

(5) وَلَا يَؤُمُّ الْمَرْءُ الْقَوْمَ وَلَا أَحَدٌ الصَّلَاةَ فِي بَيْتِهِ وَلَا فِي حَائِطِهِ إِلَّا بِإِذْنِهِ.

وَلَا يَؤُمُّ الْمَرْءُ الْمَرْأَةَ إِلَّا أَنْ تَكُونَ مَحْرَمًا لَهُ أَوْ زَوْجَةً لَهُ أَوْ أَمَةً لَهُ وَلَا يَؤُمُّ الْمَرْأَةُ الرَّجُلَ.

وَلَا يَؤُمُّ الْمُقِيمُ الْمُسَافِرَ إِلَّا أَنْ يَكُونَ مُقِيمًا لِأَنَّهُ مَوْضِعُ الْإِقَامَةِ: أَيْ لَا يَجُوزُ لَهُ ذَلِكَ.

وَلَا يَؤُمُّ الْمُسَافِرُ الْمُقِيمَ إِلَّا أَنْ يَكُونَ مُقِيمًا لِأَنَّهُ مَوْضِعُ الْإِقَامَةِ: أَيْ لَا يَجُوزُ لَهُ ذَلِكَ.

again, are like the wind that blows where it wills.[41] That is, they are in heaven with our Lord, and there is no power that can overcome them, because they have conquered in the fighting without, in that they have no strife or battle with humanity; and they have discarded the fear within[42] in that they only fight against sin and not against their brothers, the sons of Adam, even if the latter kill them. Therefore, they have delivered their will and liberty from him who wants to subject them to slavery;[43] they see the Lord himself in the Spirit, in this world as in a mirror, and when they have departed from their bodies, they will see him face to face,[44] as from glory to glory.[45] For they closed their eyes and shut their ears to wickedness, seeing the King in his beauty in distant lands.[46] (c.37)

6. Count everyone better than yourself and become all things to all people.[47]

□ Everyone who does not follow in my footsteps,[48] and does not enter into the house of tax collectors and prostitutes to teach them, as I have done to set you an example,[49] will not become Perfect.

□ Let all people know your forbearance; greet everyone with a holy and pure kiss.[50]

□ Blessed are the pure in heart, blessed are those who make peace with everyone.[51] They are the ones who not only reconcile their own enemies, but also help to settle the disputes of other people with their enemies. Thus they obtain the trees of the paradise above the heavens. Adam was al-

41. Jn 3:8
42. 2 Co 7:5
43. Ga 5:1; Col 3:5; Rm 8:21
44. 1 Co 13:12
45. 2 Co 3:18
46. Is 33:17
47. Ph 2:3; 1 Co 9:22
48. 1 P 2:21
49. Mt 9:10; Lk 15:1
50. Ph 4:5; Rm 16:16
51. Mt 5:8ff

مَعاهدُنا وَأمْنِنا

هذه هي هي وثيقة العهد التي كتبها الأمير عبد الله: مسلمو مدينة حلوان ومن تبعهم من قبائل الجبل أمة واحدة من دون الناس. المهاجرون من قريش والأنصار من يثرب هم إخوة في دين الله: يد واحدة على من سواهم. المؤمنون بعضهم أولياء بعض دون الناس. من تبع منا يهودَ بني النجار فإن له النصر والأسوة غير مظلومين ولا متناصر عليهم.

(6) وعلى كل حالب أن يعلن أمره بصوت عالٍ قبل أن يحلب.

لا يجوز لأحد أن يحتكر الملح في أيام الشتاء أكثر من حاجة أهل بيته.

لا يجوز لأحد أن يقطع شجرة مثمرة في بستان غيره إلا بإذن صاحبها.

من أحيا أرضا ميتة فهي له، وليس لمحتجر حق بعد ثلاث سنين.

من أقطعه الإمام أرضا فلم يعمرها ثلاث سنين فقد سقط حقه فيها.

من حفر بئرا فله حريمها خمسون ذراعا من كل جانب لماشيته.

من رعى ماشيته في أرض غيره ليلا فعليه ضمان ما أفسدت.

lowed to eat of these trees[52] and enjoy them, before he obeyed the Evil One, and so was thrown out of paradise; its gates were shut in his face, not to reopen until Jesus decided to do so. For he broke down the wall of hostility,[53] and reconciled himself to the creation, making peace between what is on earth and what is in heaven by the blood of his Cross.[54]

7. Now the large trees of the spiritual paradise, of which those who keep the major commandments eat, are the following: faithfulness, abstinence, (C.40) lowliness, love, hope, truthfulness, and holiness in our Lord.[55] These are the things they eat and enjoy with our Lord.

Finally, I must say that no one should call any food common or unclean, as Simon (Peter) did.[56] These commandments, and other similar ones elsewhere in the New Testament, have been given to the one who wants to become Perfect. This person must use these commandments,[57] and abandon the others that are 'vegetables and milk',[58] in the same way as a child gives up [sucking] the milk of his mother as it gradually grows stronger. Then, instead of 'accuse your brother in court' and 'consider him as a Gentile',[59] the opposite is valid: 'judge not',[60] and 'forgive him whenever he sins against you'.[61]

The minor commandments, and other similar ones that have been given, are like the milk of the children and the vegetables of the weak; their effect is that a person does not grow up and is never healed. For this reason, I have taken special care to expound them, because there are people who want to become Perfect, but find themselves surrounded by the Evil One who out-maneuvers them with

52. Gn 2:16
53. Ep 2:14
54. Col 1:20
55. Ga 5:23; Ep 2:22
56. Ac 10:14; cf. Mk 7:14-19, Ga 2:12
57. That is, the major commandments.
58. That is, the minor commandments.
59. Mt 18:17; cf. Ga 2:14
60. Mt 7:1
61. Lk 17:4

ئەلاھىدا ۋاقىم

ئاللاھنىڭ ھەر قانداق ئىشتا ئۆزىگە خاس ئالاھىدە ۋاقتى بار.
ئۇ ئۆزى خالىغان ۋاقىتتا ئىشلەيدۇ.

(7) ئەگەر بىز ئۇنىڭ ئىشلىرىنى ئۆز ۋاقتىدا قىلىشىنى ئۈمىد قىلساق، ئۇ ئۈمىدىمىزنى ئەمەلگە ئاشۇرىدۇ. ئۇنىڭ ئىشلىرى ئۈچۈن ئۇ بەلگىلىگەن ۋاقىت ئىچىدە ئىشلەيدۇ.

ئىسرائىل ئەۋلادلىرى مىسىردىن چىقىپ ئىككىنچى يىلى ئىككىنچى ئايدا ئىبادەت چېدىرىنى قۇرۇپ بولغان. ئۇلار ئۇنىڭدىن كېيىن يەنە بىر يىل ئىچىدە سىناي چۆلىدە ئىسرائىل ئۈچۈن ئاللاھنىڭ قانۇنلىرىنى ئۆگەنگەن. ئۇلار ئىككىنچى يىلى ئىككىنچى ئايدا ئاللاھنىڭ ئەمرى بويىچە سىناي چۆلىدىن كەنئان زېمىنىغا قاراپ يولغا چىققان. ئۇلار ئۇ يەرگە كېلىپ ئۇ يەرنى ئىگىلەشكە باشلىغان. ئۇلار ئۇ يەرنى ئىگىلەشكە باشلىغاندا ئۇلارنىڭ ئۇ يەرنى ئىگىلەشتىكى ئاساسلىق دۈشمىنى ئامالەكلەر بولغان. ئامالەكلەر ئىسرائىل ئەۋلادلىرىنىڭ ئۇ يەرنى ئىگىلەشتىكى ئاساسلىق توسالغۇسى بولغان. ئامالەكلەر ئىسرائىل ئەۋلادلىرىنى ئۇ يەرنى ئىگىلەشتىن توسۇش ئۈچۈن ھەر قېتىم ئۇرۇش قىلغان. ئاللاھ ئامالەكلەرنى ئىسرائىل ئەۋلادلىرىنىڭ قولىدا يوقىتىشنى ئۆزى ئۈچۈن ئالاھىدە ۋاقىت بەلگىلىگەن. ئاللاھ ئۇ ۋاقىتنى ئىسرائىل ئەۋلادلىرىنىڭ ئۇ يەرنى ئىگىلەشتىكى ئاساسلىق توسالغۇسى بولغان ئامالەكلەرنى يوقىتىشقا بەلگىلىگەن.

the minor commandments. He prevents them becoming Perfect by making them believe that they would be sinning if they went beyond the minor commandments, but what they do not (c.41) realize is that it would in fact be very good for them to go beyond even the major commandments, provided they do it for the sake of love.

8. If one is prepared to try, it will prove possible not only to surpass the minor commandments for the sake of love, but even the major ones. Our Lord said: To him who strikes you on the cheek, offer the other also.[62] Let such a person yield his back too, and then he will be greater than him who only presents his cheek. Let such a one never seek any revenge at all, and then he will be greater than him who only forgives seventy times seven.[63] Let him go more than [just] a [few] mile[s],[64] and then he will have humbled himself more than Jesus commanded. For he said: If anyone presses you with force to go one mile, go two more with him.[65]

In so treating the minor commandments, he will become ready for the major ones. Then he will teach the adulterers in peace,[66] and be greater than him who does not eat bread with them, who does not mix with them at all. So he teaches his brother in private not to sin. Such a person will also be greater than those who condemn him and dishonor him. Thus he will outgrow the minor commandments, stand fast in the major ones and become Perfect.

And he who stands fast (c.44) in the major commandments, which are gentle, will [go on to] lower himself more than is prescribed by the major commandments. Then he is glorified with our Lord[67] and has become greater than others who are standing fast in them. For it is possible to

62. Lk 6:29
63. Mt 18:21
64. Corrected. This whole passage is not very clear. Cf. section 4 above.
65. Mt 18:22, elsewhere in the *LG* simply: 'two miles' without 'more'.
66. Cf. Mt 9:11; Mk 2:16; Lk 5:30
67. Rm 8:17

ﻟﻠﻠﻪِ ﻣِﻨْﻬُﻢُ ﻭَﻟَﺎ ﻣَﺤْﻤُﻮﺩٍ ﻭَﺍﻟَّﺬِﻳﻦَ ﺁﻣَﻨُﻮﺍ ﺑِﺎﻟﻠَّﻪِ
ﻭَﺭُﺳُﻠِﻪِ ﺃُﻭْﻟَﺌِﻚَ ﻫُﻢُ ﺍﻟﺼِّﺪِّﻳﻘُﻮﻥَ ﻭَﺍﻟﺸُّﻬَﺪَﺍﺀُ
ﻋِﻨْﺪَ ﺭَﺑِّﻬِﻢْ ﻟَﻬُﻢْ ﺃَﺟْﺮُﻫُﻢْ ﻭَﻧُﻮﺭُﻫُﻢْ ﻭَﺍﻟَّﺬِﻳﻦَ
ﻛَﻔَﺮُﻭﺍ ﻭَﻛَﺬَّﺑُﻮﺍ ﺑِﺂﻳَﺎﺗِﻨَﺎ ﺃُﻭْﻟَﺌِﻚَ ﺃَﺻْﺤَﺎﺏُ

(8) ﺍﻟْﺠَﺤِﻴﻢِ ﻳَﺎ ﺃَﻳُّﻬَﺎ ﺍﻟَّﺬِﻳﻦَ ﺁﻣَﻨُﻮﺍ ﻟَﺎ ﺗَﺘَّﺨِﺬُﻭﺍ
ﻋَﺪُﻭِّﻱ ﻭَﻋَﺪُﻭَّﻛُﻢْ ﺃَﻭْﻟِﻴَﺎﺀَ ﺗُﻠْﻘُﻮﻥَ ﺇِﻟَﻴْﻬِﻢْ ﺑِﺎﻟْﻤَﻮَﺩَّﺓِ
ﻭَﻗَﺪْ ﻛَﻔَﺮُﻭﺍ ﺑِﻤَﺎ ﺟَﺎﺀَﻛُﻢْ ﻣِﻦَ ﺍﻟْﺤَﻖِّ ﻳُﺨْﺮِﺟُﻮﻥَ
ﺍﻟﺮَّﺳُﻮﻝَ ﻭَﺇِﻳَّﺎﻛُﻢْ ﺃَﻥْ ﺗُﺆْﻣِﻨُﻮﺍ ﺑِﺎﻟﻠَّﻪِ ﺭَﺑِّﻜُﻢْ ﺇِﻥْ
ﻛُﻨْﺘُﻢْ ﺧَﺮَﺟْﺘُﻢْ ﺟِﻬَﺎﺩًﺍ ﻓِﻲ ﺳَﺒِﻴﻠِﻲ ﻭَﺍﺑْﺘِﻐَﺎﺀَ
ﻣَﺮْﺿَﺎﺗِﻲ ﺗُﺴِﺮُّﻭﻥَ ﺇِﻟَﻴْﻬِﻢْ ﺑِﺎﻟْﻤَﻮَﺩَّﺓِ ﻭَﺃَﻧَﺎ
ﺃَﻋْﻠَﻢُ ﺑِﻤَﺎ ﺃَﺧْﻔَﻴْﺘُﻢْ ﻭَﻣَﺎ ﺃَﻋْﻠَﻨْﺘُﻢْ ﻭَﻣَﻦْ
ﻳَﻔْﻌَﻠْﻪُ ﻣِﻨْﻜُﻢْ ﻓَﻘَﺪْ ﺿَﻞَّ ﺳَﻮَﺍﺀَ ﺍﻟﺴَّﺒِﻴﻞِ.

ﻳَﺜْﻘَﻔُﻮﻛُﻢْ ﻳَﻜُﻮﻧُﻮﺍ ﻟَﻜُﻢْ ﺃَﻋْﺪَﺍﺀً ﻭَﻳَﺒْﺴُﻄُﻮﺍ
ﺇِﻟَﻴْﻜُﻢْ ﺃَﻳْﺪِﻳَﻬُﻢْ ﻭَﺃَﻟْﺴِﻨَﺘَﻬُﻢْ ﺑِﺎﻟﺴُّﻮﺀِ ﻭَﻭَﺩُّﻭﺍ
ﻟَﻮْ ﺗَﻜْﻔُﺮُﻭﻥَ ﻟَﻦْ ﺗَﻨْﻔَﻌَﻜُﻢْ ﺃَﺭْﺣَﺎﻣُﻜُﻢْ ﻭَﻟَﺎ
ﺃَﻭْﻟَﺎﺩُﻛُﻢْ ﻳَﻮْﻡَ ﺍﻟْﻘِﻴَﺎﻣَﺔِ ﻳَﻔْﺼِﻞُ ﺑَﻴْﻨَﻜُﻢْ ﻭَﺍﻟﻠَّﻪُ
ﺑِﻤَﺎ ﺗَﻌْﻤَﻠُﻮﻥَ ﺑَﺼِﻴﺮٌ.

ﻗَﺪْ ﻛَﺎﻧَﺖْ ﻟَﻜُﻢْ ﺃُﺳْﻮَﺓٌ ﺣَﺴَﻨَﺔٌ ﻓِﻲ ﺇِﺑْﺮَﺍﻫِﻴﻢَ
ﻭَﺍﻟَّﺬِﻳﻦَ ﻣَﻌَﻪُ ﺇِﺫْ ﻗَﺎﻟُﻮﺍ ﻟِﻘَﻮْﻣِﻬِﻢْ ﺇِﻧَّﺎ ﺑُﺮَﺀَﺍﺀُ
ﻣِﻨْﻜُﻢْ ﻭَﻣِﻤَّﺎ ﺗَﻌْﺒُﺪُﻭﻥَ ﻣِﻦْ ﺩُﻭﻥِ ﺍﻟﻠَّﻪِ ﻛَﻔَﺮْﻧَﺎ
ﺑِﻜُﻢْ ﻭَﺑَﺪَﺍ ﺑَﻴْﻨَﻨَﺎ ﻭَﺑَﻴْﻨَﻜُﻢُ ﺍﻟْﻌَﺪَﺍﻭَﺓُ ﻭَﺍﻟْﺒَﻐْﻀَﺎﺀُ

become greater than other people through the Spirit, the Paraclete, when one lowers oneself more than is required by the commandments. Likewise, our Lord said: If I then, your Lord and teacher, who have not sinned or erred, have lowered myself so much, how much more ought not you, who are servants and sinners, to lower yourselves.[68] For since I have lowered myself before evildoers, how much more ought not you to lower yourselves before evil people!

The end of the second *Mēmrā*.

68. Jn 13:14

وَهِيَ صَحِيحٌ بِهِ مِنْ مَا وَافَقَ. أَوْ مِنْ
أَحَدٍ: وَإِنْ أَبَا وَلَا سِيَّمَا كَمَا وَلَا مَعَهُ كَمَا: وَمِنْ أَبَا
وَجْهٍ وَجْهِ الْمَعْنَى: مَعَا مِنْ وَلَا حَقٍّ: وَخَبَرَ
أَيْهِمْ وَسِيَّمَا أَيْهِمْ وَالْمَعْنَى. أَبَا مِنْ الْمَعْنَى مِنْ
خَبَرَ خَتَمَا: مَعَا وَلَا حَقٍّ وَالْمَعْنَى مِنْ خَتَمَا.

حُكْمُ عَامِدًا ٥٠

Mēmrā Three

THE PHYSICAL AND THE SPIRITUAL MINISTRY

Summary: The Upright receive a lesser portion of the kingdom than the Perfect, engaging in ministry to the physical needs of others while not giving up possessions and wives. The Perfect perform the spiritual ministry of prayer, counseling, and teaching, while not being involved in commerce and worldly problems. God desired that no one would have to work, but Adam's sin prevented that from being realized.
(c.45)

1. When two children eat the same vegetables and drink the same milk, one can still grow taller than another. In the same way, although the commandments have been given to all, one person still grows more than another: whoever lowers himself most grows best through the spiritual ministry, which consists in keeping the major and gentle commandments. Then there is also the physical ministry that is practiced by the person who simply gives to the needy in the manner of Abraham, without inquiring who deserves it and who does not, but who receives everyone as righteous people and as prophets,[1] though they may well be neither of the two. Our Lord gave his word that 'truly,

1. Mt 10:41

ٱلْأَوَّلُ وَٱلْآخِرُ

وَٱلظَّاهِرُ وَٱلْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ

(1) أَيْ حَمْدُ الْحَامِدِينَ لَهُ حَمْدُ الْحَمْدِ لَهُ. أَيْ حَمْدُ الْحَامِدِينَ لَهُ حَمْدُ الْحَمْدِ لَهُ: هُوَ أَنَّهُ وَاوٌ الْعَطْفِ وَهُوَ الْمُسْتَحِقُّ لِلْحَمْدِ كُلِّهِ: مِنْ حَمْدِ الْحَامِدِينَ لَهُ: مِنْ حَمْدِ الْعَبْدِ أَيْ أَحَدٍ كَانَ وَهَذَا: وَلَا يَعْلَمُ هَذَا هُوَ لَا هُوَ: إِلَّا الْعَبْدُ الَّذِي يَتَّصِفُ بِالْعِلْمِ: بِأَنَّ لَا إِلَهَ يَتَّصِفُ بِالْعِلْمِ. وَهُوَ مَنْ الْحَامِدِينَ لَهُ حَمْدَ الْعَبْدِ.

وَيُؤْنِسُ هَذَا كُلَّ مَنْ لَهُ: أَيِ الْعَبْدُ الَّذِي يَتَّصِفُ بِالْعِلْمِ بِأَنَّ لَا إِلَهَ إِلَّا هُوَ وَهُوَ الَّذِي يَتَّصِفُ بِالْعِلْمِ بِأَنَّ هَذَا الْكَوْنَ بِأَسْرِهِ حَتَّى الْإِنْسَانَ وَهُوَ.

this person shall not lose his reward'.[2]

This also applies to him who makes his love shine on the good and the evil, as the Father's 'sun shines on all the good and evil',[3] but especially on those who build up and manifest the truth, who belong to the 'household of faith'. Scripture says, 'Do good to all people, and especially to those who are of the household of faith'.[4] So if (c.48) you give to the evil ones, you should give all the more to the good ones. If you are required to receive and refresh those who do have possessions and a profession, when they are staying or traveling in a country that is foreign to them, you should do that all the more to those who have no possessions or a profession, who apply themselves wholly to the teaching of our Lord, since 'no soldier on service, who gets entangled in civilian pursuits, can satisfy him who has enlisted him'.[5] For the servant of our Lord is continually in his presence, in accordance with what he said: 'Where I am, there shall my servant be also—with me and in my presence'.[6]

2. One ministry is more excellent than another, just as one portion is greater than another; the portion of the Perfect is greater than the portion that is inherited by the Upright, who come second to the Perfect. The Upright are those who have various shortcomings, because they have not arrived at keeping all the commandments of our Lord. They do not do the whole of the 'great, acceptable and perfect will of God',[7] because they have not emptied themselves nor sought sanctification.

It was to these Upright ones that our Lord said, 'If you are not pursuing Perfection, then satisfy the hungry, clothe the naked, visit the sick, give relief to the oppressed, visit those in prison and supply their needs, welcome strangers, and whatever you do to those', thus our Lord says (c.49)

2. Mt 10:42
3. Mt 5:45
4. Ga 6:10
5. 2 Tm 2:4
6. Jn 12:26
7. Rm 12:2

لحَفْلُمه كُم ﴿مِن أَلِهُاحه: مَمَّنُأَلما كَحنَّت صَلُا وهُمعُنَّه اُل. أَ ﴿مِن لحَتَّعْا مُهْحد: مَب صعُا لحُلُخْا. هَا لَّلمْكم وَالما لحَهُم هُحسَّم: أَهْلما وهْعلمحكم كَاهعْسُا أَه خَاهوسُا: سُت أَيما وَاهْحُلا أَنم هَائس أَنم: مَب صعُا مَمَّنُأَلما لحَمُم وكُما كُه ولَا فُكس: هْلَّلا وَحلَّلا كُه كَلا مُحلحُسُا وفُمنُه هُنَ: ولُا كُم إِنُه فُكس مهْلمفُهَ حرْحةُاُا وكُحعُا مهْعصُ وتُعهَ لحَمُم وَ﴿حُسوِه. هْلَّلا وَمعُمعُنُه وهُنَ مِنُهموِه أَهَم: أَمعُسُا وَاهُا: وَامُا وَانُا أَلمَّه: لَمُ تهوُا أَه مهُمعُه كُعس هُمِنُهُ٭

(2) وَحُا وِه ﴿مِن لَمهْعمهُا هُم لَمهْعمهُا أَمعُسُا وَحُا هنُهُا هُم هنُهُا. وَحُا وِه ﴿مِن هنُهُا وَ﴿حَهْتُا هُم هنُهُا وِمنَلَم هَاتُا وحُلَوَ ﴿حَهْتُا. هَاتُا هُكم وَالما لحَفْلُمه هَوُا وهْمِ هْمِم: هْلَّلا وِلُا أَلَه لحَفْلُمه هُهمِتَوِه وهُنَ. ولُا لحَبه هُكُه رحسُه وَحُا هعهُطُا هَ﴿حَهْتُا: كَلا وِلُا لَهلَوَهه هُلاهَبْهه.

هُنَ بِم أَهْنَ لحَهُم لحَهُكم هَاتُا: وَا كَ﴿حَهْتُاُا لُا هُبوَهَم لِيَهُم: هُحُه هُقتُا: لَكُحهه نَتْلَكُتُا: هنُهوه حتَّهُا: أَوهُسه لَلتَّكرُا: هنُهوه لَلهَّتُا: ههُكُه هُهبهُتَّهُم: هُلحَهتُتُا هُتهه: ههه هْمِم هُحَبم لِيَهُم لحَهُكم: أَهْنَ لحَهُم هُنَ: وكَ هِّ حَبلَم. هْلَّلا هُنُا هُكم لَه نَّلاه هُلحَفُلُا. وَحُعُا هُصُلا هْلَ﴿حُنَّه لَا﴿حَهْتُا: هُكم وحُعفُلُا ههُمنُا وهُحعُا هُنُا أَلمَّهم؟ أَه أَسُا هُم أَمكم وَهفُحكم كُه لحُنَ حفُسُا هُحنَلَحَهُا: ولا

to these, 'you do to me'.[8] 'Because of this,' he also said, 'Come, inherit the kingdom'.[9] Is this then a way for those who stand in the care and trouble of this world to become Perfect? No. Those who receive our Lord hungry and naked are always handicapped by various shortcomings due to the fact that they labor in earthly spheres and consequently cannot follow the whole truth, toiling as they are in [worldly] anxiety. Has he whom they have welcomed then deceived them when he said to them, 'Come, inherit the kingdom'? No, because our Lord never said that anyone who is not Perfect will not be saved. What he did say was that 'the disciple who cannot be of such a Perfection as I have demonstrated will not be able to attain to that portion from which Adam of old has fallen'.[10]

3. But there remains a bequest even after the major portion; if someone acts justly in earthly matters in doing many good works and in not wronging anyone, he will thereby become an Upright one. Even people who occasionally commit transgressions or act in the wrong way, providing their good works are more numerous than their evil works, will still find mercy, be delivered, and saved. But they will not attain that major portion, which Jesus prepares for the Perfect, who will be allowed to dwell with him in eternal glory, unless they perfect themselves so that they are without faults when they depart from this world, in accordance with what has been written, 'As you shall be found, so you shall be taken'.

Such (c.52) people are contesting and wrestling like athletes; they 'strike and receive blows'. Our Lord said to them: 'If after having struck and after having received blows, you have won and come up from the contest, received the wreath and with it departed from this world, then your faults will not be remembered: as you are found in victory, so you will be taken, wearing your wreath'.[11]

8. Mt 25:40
9. Mt 25:34
10. Apocryphal, cf. Lk 14:26, 27, 33
11. Apocryphal, cf. *Memra*-15.4

صَلاةُ الجُمُعَةِ فَرْضٌ عَلَى كُلِّ مُسْلِمٍ: حُرٍّ عَبْدٍ ذَكَرٍ أُنْثَى صَغِيرٍ إِلَّا مَنْ اسْتَثْنَاهُ الشَّرْعُ: وَلَا تَصِحُّ إِلَّا بِجَمَاعَةٍ مَخْصُوصَةٍ فَكَمْ أَقَلُّ الْجَمَاعَةِ الَّتِي تَصِحُّ بِهَا الْجُمُعَةُ؟ وَهَلْ لِلْإِمَامِ شُرُوطٌ؟ كَمْ هِيَ وَمَا هِيَ: وَهَلْ لِلْخُطْبَةِ أَرْكَانٌ وَشُرُوطٌ؟ كَمْ هِيَ وَمَا هِيَ: وَهَلْ يُشْتَرَطُ لَهَا الْجَمَاعَةُ الَّتِي تَصِحُّ بِهَا الْجُمُعَةُ أَمْ لَا: وَهَلْ يُشْتَرَطُ لَهَا مَا يُشْتَرَطُ لِلصَّلَاةِ نَفْسِهَا مِنَ الطَّهَارَةِ وَالسَّتْرِ وَغَيْرِهِمَا أَمْ لَا: وَهَلْ يُشْتَرَطُ لَهَا الْمَكَانُ الَّذِي تُصَلَّى فِيهِ أَمْ لَا: وَهَلْ يُشْتَرَطُ لَهَا الْوَقْتُ الَّذِي تُصَلَّى فِيهِ أَمْ لَا: وَهَلْ يُشْتَرَطُ لَهَا الْإِذْنُ الَّذِي تُصَلَّى بِهِ أَمْ لَا: وَهَلْ يُشْتَرَطُ لَهَا الْخُطْبَةُ الَّتِي تُصَلَّى بَعْدَهَا أَمْ لَا: وَهَلْ يُشْتَرَطُ لَهَا الْجَمَاعَةُ الَّتِي تُصَلَّى بَعْدَهَا أَمْ لَا: وَهَلْ يُشْتَرَطُ لَهَا الْمَكَانُ الَّذِي تُصَلَّى بَعْدَهُ أَمْ لَا: وَهَلْ يُشْتَرَطُ لَهَا الْوَقْتُ الَّذِي تُصَلَّى بَعْدَهُ أَمْ لَا: وَهَلْ يُشْتَرَطُ لَهَا الْإِذْنُ الَّذِي تُصَلَّى بَعْدَهُ

Therefore, although the Upright, the doers of good works, do not inherit the particular portion of the Perfect, since they have not abandoned their riches and their wives, they will still inherit the lower portion, which is smaller than the first one.

4. Our Lord said: 'I was hungry and you gave me food, I was thirsty and you gave me [something] to drink, I was a stranger and you welcomed me, I was sick, I was in prison and you came to me. Therefore, come, inherit the kingdom prepared for you'.[12]

The Perfect eradicate all their faults by the power of our Lord, while patiently praying to him. He then quickly grants them their petitions and vindicates them, for our Lord promised, 'I will vindicate them speedily'.[13] Behold, they are petitioning all the days of their lives, keeping (c.53) the commandments of our Lord and conquering their evil thoughts with which they fight continually within and without.[14] They patiently persist in petitioning until they have won, are crowned and receive the wreath of victory. Then they depart from this world and come with our Lord into that portion that he has prepared for them, that is to say, the highest level. This level is being prepared for those who through the Spirit have a spiritual ministry, which consists of keeping the major commandments. In this spiritual ministry and in this Perfection, they eradicate all their faults by the power of our Lord, as has been described above.[15]

To those, however, whose works are evil, the Apostle says the following, 'There is no inheritance in the kingdom of God for those who perform the works of the flesh: fornication, carousing, murder, drunkenness, adultery, and stealing'.[16] Because they never do an honest deed it is evident that they neither inherit the kingdom, nor receive salvation.

12. Mt 25:34, now applied to the Perfect; cf. 3.10 below.
13. Lk 18:7-8
14. Cf. 2 Co 7:5 and *Memra*-2.3
15. Cf. 3.3 above
16. Ga 5:19, 21

(4) هُنَّ كِمْ أَهَد: وهُلًا وَصْفِ هِوَّم هِوَّم وَالمَعْلُوسُ: وهُصُنُا هِوَّم وَاوَّ سُوسُلُوالُ هِوَّم أَهَّتْا هِوَّم وهُنَّعُوسُ وَالمُلُوالُ هِوَّم وهُنَّعُوسُ وَالمُلُوالُ هِوَّم وهُنَّعُوسُ وَالمُلُوالُ

5. About someone who every now and then does a few good deeds, and performs some occasional good works, the Apostle has this to say: 'On the day of judgment He will reward every person according to his works, whether good or evil'.[17] And as to the fact that I said that one portion is higher than another, our Lord refers to these two portions when he says: 'Whoever does not renounce all that he has, (c.56) takes up his cross, follows me and imitates me, is not worthy of me'.[18]

6. Here he referred to the great and exalted mansion.[19] But when he said: 'Come, blessed ones of my Father, inherit the kingdom prepared for you',[20] he refers to a portion inferior to the first one, namely when he says, 'I was a stranger and you welcomed me'.[21] But who can receive strangers if he has no house, in accordance with the text 'I shall abandon my house and my goods'?[22] 'I was hungry and you gave me food'.[23] But who can satisfy the hungry if he has emptied himself and no longer possesses anything, in accordance with what our Lord said, 'Whoever possesses anything is not worthy of me'?[24] Is it not clear that this refers to the inheritance that is smaller than the one mentioned first? 'I was naked', He said, 'and you clothed me.' Who can clothe the naked if he has totally emptied himself and does not possess anything?

Well, a provisioner of the poor is such a man who in our Lord takes care of all sorts of miserable people, such as the sick, the naked and the foreigners, receiving from those who have and giving to those who have not. This is a good and honorable thing to do, and yet someone who does this does not empty himself in accordance with what the word of our Lord says, 'Do not be anxious in any way for your life in minding about food and clothing, but give away all you have to the poor, in a day or in a (c.57) month, and

17. 2 Cor 5:10
18. Lk 14:32; Mt 10:38
19. Cf. Jn 14:2
20. Mt 25:34
21. Mt 25:35
22. Cf. Lk 14:33
23. Mt 25:40
24. Apocryphal

(5) أَلْ أَمْ وْمِ اِنْعِ بِمْ بِحْبِ بِحْبِ كُلْخُا كَرِكَ رِكَ: ەهُنَ
وهُقَ نَعْقَ: أَهُمْ أَهُمْ أَهُمْ: أَهُنَ هَكَسُا هُنُا: تْهُمْ ەَهْ
ەَهُا وَوُسُا كَحْكَنُعْ أَمْ حَبُوْهِمْ. أَلْ وِلُحْ ةْلْ وِكَمْ.
لَكَ مْوُاْ نُنَ: هُنُا هَنُا وُهَكَمُا هَ هَنُا: هُنُا وُاْهِنَا
حَكَ مْلاَ وُكَ هَ هَنْهَلاَ هَ وِلُا هَ: وِهَ أَهُنَ هَ ثُكَ وُلاَ
ەهُهَ لاَهُهَ ەهَكَبِ هَنُا كُمُنُا ةْلْ: لُا هُوْ كَ.

(6) ةُوْهُ كَبِ هَ كَلاَ نَبِ كُوْا أَلْ وُكَ هَكَبِكَمُا. ەهَ أَهُنَ هَ: أَه
حَتَّهَهِ وُاهِ اِبْمِلاَ هُ وُكَلاَ هَكَحْكَاُا هَ هَنُا هَنُا: نَعْكَ
ةُوْهُا هَبْهَ وِهُلاَ هَ هَنُا هَبْهَنُا كَبْهَ. ةَهَنُا هَبْهَ وِهُلاَ
كَمْ هِوَ اِبْمِلاَ ەهَنْعَكُەنُس. أَمْهَ هُنُا وُهَنْهَ ةَهَنُا هَ لُا
مْنُا كَمُا؟ أَمْ وْاهَنَ: وْاقَاهَ هَ حَنُنُا هَ حَنُنُا. هَنُنُا
حَقَ هَكَهَنُا وُهَنْهَ ةُهَنُا هَ هَنُا. هَنُنُا هَكَهَنُا وُهَنْهَ
هَ ه

then take up your cross and follow me.'[25] No, someone who does not possess anything himself, but receives from one person and gives to another, still stands in a relation of taking and giving, of accepting and providing with this world, and still does not empty himself in accordance with what our Lord said, 'Raise yourselves up from the earth and do not be anxious',[26] and in accordance with what the Apostle said, 'Seek the things that are above and set your mind on them'.[27]

7. It is better if such a person teaches his wealthy sponsors to become doers of good works personally and to give away out of their riches with their own hands to all the needy and afflicted, as the Apostle said, 'As for the rich who are in this world, teach them to be ready for good works and to store up treasures in heaven, and not to put their trust in transient riches'.[28]

So the person who has been put in charge of taking and giving should act as follows: he should teach the wealthy to give from their possessions to the poor with their own hands. He himself should be constant in prayer and intercession, in ministering and studying, in applying himself to the word of God's truth and to have it interpreted, in conformity with what our Lord himself and his apostles practiced when they appointed deacons for the sick, the naked, the strangers, the captives, (c.60) and all others in need, while they themselves attended to the word of God and prayer.[29]

Similarly, the person who takes up the Cross receives the Paraclete and becomes Perfect has no business whatsoever with things visible. However, if he does love those things, he is only an Upright person and not a Perfect one, because he has not severed himself from visible things.

25. Cf. Mt 6:25
26. Apocryphal
27. Col 3:1
28. 1 Tm 6:17-19; Mt 6:19-20
29. Ac 6:4

مَعاهدُا وَلِكْلُا

مُنْحَد حَمْهَ: مُلْم كْه أَه هُه حَمعُلُا مَحمُنُا هَحمَحُا هَحمَلُا وهُنُا حُحمُا. ولُا أهلَوْه أسم وْاهَد هُنَ: وْالِكْه حَمْه هُم أَوحُا ولُا أَارِقْه. هَاسم وْاهَد هكَسُا: وْحَنْلا حَمْه مَوْحَنْلا أَاوْكُه.

(7) وْوْم هِوُا كْه حِسْ وْحمُتَهْه وْنقْها نْكْه: وْههَه حُبَبَ لُحُنُا. هُنْه هُم نْقهَه مَحَبَتْه وْههَه حَمْلا وْهسَه هَكَسَ أسم وْاهَد هكَسُا: وْحَكَّمْتَا وَاسْ حنُحمُا هُنُا كْلُه أَنْه وْههَه حَمَبَ كْتَحُا لُحْنُا هَقَصْه حَمْه هَصْحُنُا حَهصُنُا. ولُا نْهْا أَهمكُه كْلا هُ٥اوُا حُحَوُا.

هُصُنُا هُصَلا وْوْم كْه وْنحْب حَهُنُا وْوْهَا حرْهنُا وهَد ههَ: وْنْكْ حَمْ وْهنُا نْقْها: وْنَكْه حَهْقَنُا هُنْه حَابَتْه هُم هُا وْهنُم. ههَ نْهْا أَهَم حَرْكَاُا هَحصُنُا هَحَمْهصَاُا هَحمْنُنُا هَحهَحُنُا وْكُنُا. وْههُا هسَم هَهكْمَد: حَمْلا هُم وْهسَه كْلا هَحصُنُا: هكْلا هَحكُنُا وْهنُوُا وهُنْ. أسم وهَه هُنْ هَكَسْهِه هَحَنَّهَنُا وْههُا حرْب. هَاصَم هصهَمْنُا كْحتَهْا هَحَنَّهَنُا وْلِاصقْنُا هلَاهَنْا هَحصُنُه هَنَهْا ههَنْه وْنهصُه هَحكُا وْكُنُا هَرْكَاُا.

هُصُنُا هِ إِنْه وهُصْلا رْكَحُا هَصهَحْلا قَنْهكَنُا هَصْكَحْلا: صْ لُا هُوُا كْه حْسُنُا حهُكْم وهَمَرْتُ هُم. إِ وْم هُكْم نُسْم: هُوُا صَانُا ولُا حَصْنُا. هَكْلا ولُا أَاقَنْه هُم هُكْم وهَمَرْتُ.

In case the rich do not see where the afflicted are, the person who wants to be Perfect should just show them where they are, and not take them himself into his house, thus involving himself in a great deal of distraction. Many will grumble at him, aggravate his spirit, and not allow him to become Perfect. For this is what happens: the person who has been helped grumbles and complains, 'You have got it, but you will not give it to us', and then they inflict harm on him who came too close to things visible.[30]

No, the perfect giver is whoever has renounced all his wealth and attends to those who are free for the knowledge of our Lord and to the salvation and perfection of all people. He is constant in prayer and supplication and in administering God's word on behalf of all people and of himself. Thus he is a benefactor to all people and to himself also, in prayer and in counseling concerning the new life. (c.61)

8. Whoever takes up the Cross and teaches the Word can neither receive from one and give to another, nor buy and sell, nor take care of himself, unless the matter is very urgent. For our Lord said, 'Do not be anxious for your body, what you shall put on, nor about your own person, how to cover yourself'.[31] How can he who takes up his cross and who is required not to be anxious care for others with regard to these visible things? For he who takes up the Cross with regard to visible things receives the burden of having to pray for all people, and humbly to give counsel and to teach them all. He does this hoping that they will listen to him, but whether they do listen to him or not, he is bound to continue humbly to teach all people, whether they are worthy or not, because our Lord wanted it this

30. A similar warning against dealings with money intended for the poor is found in Basil of Caesarea, *The Letters,* vol. 1, Letter 42 *The Loeb Classical Library* (Cambridge, MA: Harvard University Press, 1961) 252-253.
31. Mt 6:25; Lk 12:22

اِلا وْم مْم هْم حَمَّتْا وَاهُا أَمْ الحُبُرا: سْهْا
حْهْ هُ سكُ هُ. سكُ هُ هتَّعْا. أَمْا أَمْ هتَّعْا. سكُ هُ
وهُمْ هُ حْمَّلُهُ هُمْ حْمسُا وْحُا: وْهزَّهَّم
حكُوم هُجَّتْاا: هُمعْمزَّم وْهْه: هُا هُحمَّم حُه
وْمَّحْه: وْاسُا وْاهَّنْه سْا هُاسُا وُا اِلْا حَاوْوم
وْهَّنْهه: هُا هُحْمْ حكُوم هُزَّلْم وهُمْ هُا سْحه
كُ هُحبَّم حُه حَسُا حمُ وهُزْه حْهُكُ وهُمْتْ.

اِلا نْهمَّوْه هُ تْهمُوم سْهُحُا حَمَّزُا: هُمْحَّمْ
حُه كُمْ اِنْمَّ وسْمَّزم هُ سَّبُحُا وهُزْ هُكُا هُحْهُ
حتْه اِنْعُا وْاهُ تْهُ هُاهُ نْمَّحمَّزْم. هُهُا أَمَّم
حُرَّكُاا هُحمُّهمُّحُا هُحمُّعمُّحُا وهُحُا وْحُاا:
وْحُا هُحْهُ حتْه اِنْعُا هُسكُ نْهمْه. هُهُنُا نُمُّاْ
حمُّمْ اِنْم هُحنْهمْه حُرَّكُاا هُحمَّزائُهاا وسْتْا سْتْاا.

(8) هُ حَّز وهُمْ حكْه هُحمُّا: لُا
هُمهُم وْنهُم هُ هُا هُ حمُّمْ هُ: هُ حُرْه هُ:
هُاهُا نُحنُا وْنهمْه هُمهُم هُمْمْ: اِلا اِ اُحَّا حُه حُمْ
وهُنُا هَّحاا هَّحَّم. هُمُّمْ هُاهُ وْاهُ هُزْ وْلا اَاُرْ وهُزُم وهُنُا
اُححُم هُلا وْنهُم وهُنُا اُاهُهْا. أَهُنُا هُمهُم هُنُا
وهُمْ حُكُ هُ نُمُّرْ وْلا نَارْ: وْنهُم هُ نُحنُا وْاسْتْا
حهُكُ وهُمْتْ. هُ هُ هُهُمْ وهُمْ حُكُنُا سكُ
هُكُ وهُمْتْ: نْهمْ نُحنُا وْنرْلا سكُ هُحْهُ حتْتْعُا:
وْنزاا هُنْكُ حهُهُهُحاا حهُحْهُ حتْتْعُا: نُخْا هُحهُا.
وْهْعْم أَنْه مْ حُم مْ هُ نْحْم هُنُا حُمُّهُ. اِ رُحم
هُنُه وْهمُحُهُسُوم: هُا هُمحُم حُه هُالا هُمحُم حُه:

way. He should even teach murderers and pray alike for all who do evil to him and for all who love him.

9. There are people who hunger for visible bread and there are people who hunger for righteousness and salvation.[32] Besides the physically naked there are those who are devoid of the invisible garment, devoid of the light, the life, and the kingdom. So they who possess visible wealth clothe the visibly naked (c.64) and satisfy the visibly hungry, while they who are in the Spirit, who possess something that is invisible to carnal eyes, clothe those who are devoid of the garment that is not transient, devoid of the light and the life, with their wholesome teaching. They sow into ears that hear clearly, according to what has been written, 'Rivers of living water shall issue from the bellies of those who believe in Jesus, who keep all his commandments and do his entire will'.[33] Therefore, they satisfy those who hunger for righteousness and for the solid food and they make all people perfect in Christ. Our Lord himself demonstrated to us what Perfection is and had these lines as his record, 'You must be perfect, as your Father in heaven is perfect'.[34] And the Apostle wrote, 'This is my struggle and my toil, to make all people perfect in Christ by the energy which works in me through the power of our Lord'.[35]

10. This word of our Lord, 'I was hungry and you gave me food, I was naked and you clothed me', must be given a double meaning. First, that there are people who thirst for the living waters about which our Lord said, 'Whoever drinks from them will not thirst'.[36] Second, that there are people who are infirm in body or in mind. So also there

32. Mt 5:6; righteousness = *kenuta*-(uprightness)
33. Jn 7:38
34. Mt 5:48
35. Col 1:29, 28
36. Jn 4:14

ھەر مىنۇت ۋە ۋېكتور ھەممىلەن خەلق ئىچىدە: ۋەلى ئۆزى ھەققىدە: ھېچكىمگە ئاز ھېچنېمە ۋەدە قىلمىغان ۋە ھېچكىمدىن ھېچنېمە ئالمىغان ئادەمدۇر.

(9) ئەگەر بىرەيلەن كىشىلەر ئارىسىدا ھېسداشلىق ۋە ئىتتىپاقلىقنى ساقلاشقا ئالاھىدە كۈچ چىقارسا. ئۇنداق كىشىلەر ئاللاھنىڭ ئالدىدا ئۇلۇغ ھېسابلىنىدۇ. ئۇلار ئاللاھنىڭ ئەلچىسى ۋە ئۇنىڭ ئەۋلادلىرى دەپ ئاتىلىدۇ. ئۇلار ئاللاھنىڭ ئەلچىسى ۋە ئۇنىڭ ئەۋلادلىرى دەپ ئاتالغان ئادەملەر ئاللاھنىڭ ئالدىدا ئۇلۇغ ھېسابلىن

are those whose body is being held captive by people, and those whose spirit is being held captive by Satan, (C.65) who do not receive the Spirit of the Lord, as Scripture says.[37] There are people as well who are alien to the human race as well as people who are alien to God.

Now in the same way there are people who minister to those with spiritual needs. But those who minister to the spirit are of a much greater stature. For those who care for the needy are only opening a door for others, in that they receive from those who have and give to those who have not. The same goes for those who do good from their own wealth. If both of these categories of people keep themselves from all evil and do not do to others what is hateful to themselves, but treat other people as they would like others to treat them, then they are the 'blessed ones of the Father', to whom the Son said, 'Come, inherit the kingdom, which has been prepared for you'.[38]

But this is inferior to the good portion, which our Lord has prepared for those who have taken up their crosses, renounced everything visible, and followed after and imitated our Lord and his apostles. But all those 'blessed ones of the Father', who could not take up their crosses, are handicapped because they did not renounce everything they possessed, but are engrossed in this world through taking (C.68) and giving, and have not been able to receive the Spirit, the Paraclete, or to follow the whole truth, and become Perfect.

On the other hand, whoever takes up the Cross is exalted above what is visible. For just as when our Lord took up his visible cross, he was exalted above the earth and all that therein is, so whoever takes up his own concealed cross, separates himself from the earth, from its business, from all its work and from all its concern. Just as someone is bound alive to a visible cross, so a person is bound in the

37. 1 Co 12:14
38. Mt 25:34

مَعاهدُا وَالحُلُا

كُعِيْ: هُالا وَحِنَّه حلَّاوْاه: هُالا وكُعِيْ أَهَّه كَحتَنعُا: هُالا وَحِنَّهه أَهَّه حهُلُنا: ولَا معَّحلا وُهسُا وهُنُا أَمِ وَصَّحد. هُالا إِنُه وتَهحنُه هُم إِنُعَّاا: هُالا وتَهحنُه هُم كَحُا.

هُالا حتَنعُا وَحهُكُم وَهتَعَم كُلا قَيتُنُعُا معَّعَم: هُالا وَحهُكُم وَهتَعَم كُلا وُهسُنُعُا معَّعَم. هُكُم وُم إِنُعُا وَمعَّعَم حنُهس وَهوَكَم هُيَّم. هُكُم وُم وهُعكَم لُحنُا وَهتَّعُا ههَّه هُلهتَ أَوحُا لَّاستُا: هُلَّا وهُعكَم هُم هُم وَاله كَه هُ هُعكَم حهُم وكُمه كَه: ههُكُم أَهد وحُبَم لُحُنُا هُم تَقعَّهه: أَوَّههه هُكُم: لَ تَلهَه تَعههه هُم هُحهه حَعقُنُا ولَا تَحبَه هَنَه لَّاستُا هُبَم وَهتَا حكَّههه: إِلَّا أَمِ وزُحم وتَحبَه حهَه حتَنعُا: هُصُنُا تَحبَه هَنَه لَّاستُا: هُكُم وهُصُنُا أَمَّههه: هَنَه أَنَه حتَهصِه وَاحُا هُنَه وَاهَه حهَه حزا: أَه مَزَاه هُحصُاا وَحمَّبُا صِه لُحهَه:

وَالمه حمَّسه هُم هسُنُا لُحنُا وُهَّ حه هُنَه حهُكُم وَهعَه هَاقَّاه هُم هُحهَم وهَحسَّصِه. هُكَه ولَا أَهصَه وَهعكَه ركَحتَه هُكُم حتَهصِه وَاحُا: هُلَّا ولَا أَاقَّهه هُم هُ وَاله حهَه: إِلَّا أَاحتَه حَهصُكَه هحَهنَه وهُنُا كُحصُا: هُلَّا هُوَا أَاكَّهه ولَا أَهصَه وَهحكَم وُهسُا قَهمكُلُا: هتَوهَه هُكَه هزُوُا هالَّحهَه.

spirit to this concealed cross while still alive and walking on this earth.

11. There is a category of people who are devoid of the pledge of the Spirit. They are rejected because they do not have the Spirit of God at all. The Apostle said this, '. . . if the Spirit of God is in you. And if not, you are rejected'.[39]

There is another category of people in whom there is something from God and something from Satan. They do good works because of the pledge of the Holy Spirit that is in them, and they sin and do evil works because of the pledge of sin that is in them. The pledge of the Holy Spirit admonishes them constantly to quit the evil and to do good works and to crucify themselves for the Evil One in order to conquer him. If they conquer him, they become Upright, and if they are prepared to raise themselves further, they will become (c.69) Perfect; whereas if they remain as they were,[40] then on the Day of Judgment they will receive the reward of their bad and good works, or they will receive mercy, be delivered, and saved.

There is yet another category of people who have cleansed themselves from the pledge of Satan and are full of the Spirit of God every moment of their entire lifetime. Our Lord said this to him who takes up his cross in imitation of himself, 'See I send you the Paraclete to be with you until the end of the world'.[41] The people of this category belong to our Lord continually, and our Lord is in them. But the person who does not even do one good work, neither in his body nor in his heart, and who never meditates on honorable things, that person is devoid of God and his grace.

12. As evil thoughts exist in the heart through the mediation of Satan, in the same way good thoughts exist in it

39. Rm 8:9
40. That is, Upright.
41. Jn 14:16; Mt 28:20

هُلُّا وِهُ وهُمْا رُحُنُا: هُلاَّلْا حُه هُ هِبُم وهُمسُا. أُهنُا حِسْ وهُنِّ هُ همُلا رُحُنُه حِحُنُا. لُاحُكَّد هِوُا حُه هُ أُوحُنُا همه هُلا وَاسُا حُه: هُصُنُا هُ همه أُوحُنُا همه وهُمْا رُحُنُه حُهسُنُا هُلاَّهُ حُه هُ أُوحُنُا همه هُصُسُه همه هُحُه حُهسُه همه هُحُه رُحِلُه. هُلُّا هُصُنُا: وَاسُا وهُلاَّهُ: إِنُه هُ سُ هُرِحُنُا حِحُنُا: هُلاَّهُ: هُ سُ هُهلاَّهُ حُه وَا أُوحُنُا حُه رُحُنُا حُهسُنُا حؤُمسُ.

(11) أَسُا حِسْ إِنُهُا وَهقَّمُا أُنُه هُ حُهوحُنُا وؤُمسُا: مُحُلا وحُسُا حُه وُمسُا وَاحُمُا هُهقَّحُنُا أُنُه: أُسُ وَاهُنِ حقَّسُا: وَا أَسُا حُه وُمسُا وَاحُمُا: هُالُا هُهقَّحُنُا أَيهُه.

هُاسُا إِنُهُا وَاسُا حُه هُ حُمُا هُ همه هُلُهُنُا: همُحبُم لُحُنُا حُهوحُنُا وؤُمسُا وهُوهُا وَاسُا حُه همُحبُم همُحنُم وهُحنُم همُحبُم حَتهُنُا هُلُّا حُهوحُنُا وَسلَّهُنُا وَاسُا حُه. همه هُنُا حُه هُ همه حُحنُم هُ حُهوحُنُا وؤُمسُا وهُوهُا وبُحنُه هُ حَهقُنُا همُحنُه لُحُنُا همُحقُه حُهوهُا هُ حَهُا

through the mediation of God, and whoever does both bad and good works has something from God and something from Satan inside himself. But whoever only does good works, empties himself, sanctifies himself, and loves all people—even those who are out to kill him—and he will not fail. He is made perfect by our Lord and filled with his Spirit, and whoever is full of the Spirit of Christ does all sorts of good works and thinks only good of all people, whether they are good (c.72) or evil; in him there is not a single fault. But if he should find some fault in himself, he will fight it, eradicate it, and so rise above what is hateful, even though he is still in this world. When he departs this life as a Perfect one, he goes to live with our Lord and will see him face to face.

There are also people in whom is only a little of our Lord; it is the so-called 'minor blessing', the minor portion which is called 'the pledge of God'. This category of people is to be distinguished from the people who have received the greatest of all gifts, which is called the Spirit, the Paraclete. They are fulfilled and replenished with this gift by God, so that Christ dwells in them completely.[42] A Spirit-filled person is recognized by the following characteristics: he is obviously instructed by that Spirit, he loves all people—even his enemies and those who are out to kill him—and he prays for them diligently.

13. We must distinguish the greater gifts from the lesser ones, and the pledge from the full blessing. The Lord said this in connection with Miriam and Aaron—their gifts were smaller than those of Moses.[43] Also the seventy men who had received from the gift of Moses were inferior to him.[44]

In the same way, the portion of Martha was smaller than (c.73) that of Mary.[45] Although the Lord has commu-

42. Rm 8:11
43. Nb 12:2,7
44. Nb 11:16
45. Lk 10:38-42

هُنَّ كَفَى وهُفَلا رَكَّفَه خَبِهُهاُه: وهُا هعَبَوْ إِنُا كَفَى وُهسُا قَنَّعكُلُا وَتهُا كَعصَى دَهُا كَفَهكُهه وهُكهُا. هُكَى وْم إِنُعُا وهُصُنا أَنَى: هُلا هُتَّم وهُنَّ أَنَى: ههُنَّ حهَّى وَّه. هُم وْم وِلُا خُبْ هِلا سِدُا لُحكُا: لُا حقَّيْهِ هِلا حكْهَه: هِلا هْهكَعَد أُهلُا وهَفَى: هُنُا هفَى وَّه هُم كُهُا ههَ هُمكَهاُه.

(12) أَمصُنا ﻣِﻦ وهُوَبُ هُستحُكُا كَسقُكُا هُم هُلُنُا حكْهُا: هُصُنا هُوَبُ هُم هُم كُهُا أَه هُستحُكُا لُخُكُا: هُم وكُبْ كَسقُكُا هلُخُكُا: هُم كُهُا ههَ هُلُنُا أَلا هُ. ههَ وهُم لُا لُخُكُا كُبْ هُهفَنَّه هُههَبَّه هُهَسْت كَفَسُه هُحكُمُكَوهِه هِلا هُهكَرَوْ: أَلِحَفَى هُم كَه هُنَّ هُاهكَد هُم وُهسَه: ههَ وُاهكَد هُم وُهسَه وَهفَسُا: هُلا لُخُكُا كُبْ: ههُوْكَا كَلا هُسُه لُخُكُا: كَلا لُخْا هكَلا كَتعْا هِلا هُهَا كَه هُهرُوْا. هُا هُهكَهُس كَه هُهرُوْا هُبْم: هُهكَهُه هكَفَ كَه هُسْلا هُم هَتنُكُا هُهَا أَلهُهِه هُ كَه وَّه حكُهُا. هِهُا وكُبْ هُ هُفَى ﻣِﻦ هُم هُنَّ هُهَا هسُا كَه أَقَتِ كُههكَلا أَقَتِ.

أَلا ﻣِﻦ إِنُعُا وهُكَلا هُم هُنَّ أَلا حهَّى هُوهكُا رهُوْاُا: هُوْا هِ هسُكُا رهُوْاُا هُهفَنُا هُوكُنُا وهُم كُهُا: هَالا وهُههُحكُا وْكُا هُم هُلا هُقههُ هُكْهَ: هُوْا هِ وهُهفَنُا وُهسُا قَنَّعكُلُا: وكُه حهُوْا هُههكُم أَه هُهكُم هُم كُهُا هكُفَ حهَّى هههُسُا هههُكهُسُلُه. هُم هُوْا هُهُلا هُهَبَّه كَنُعُا وَالا هُه

nicated with all of them, only his pledge was in Miriam and Aaron, the seventy men and Martha. In this respect they were different from Moses and Mary the sister of Lazarus. But the person who does not do one single good work has nothing of the spirit of the Lord inside himself—he is rejected. Yet if we take up His cross in lowliness and holiness, we shall be exalted after our submission, just as he himself was exalted after he voluntarily submitted himself in order to become a model for us, as the Apostle said, 'Imitate me, brothers, as I imitate Christ'.[46] This is how Mary's portion came to be larger than Martha's, as our Lord testified about her, 'Mary has chosen the good portion'.[47] It was Mary who took up the Cross, which consists in practicing lowliness, the major commandments: she died to the world and its business and spiritually lived in our Lord; served him in the Spirit, was bound to him and glorified him all day (as the Spirit says about spiritual things, 'All day have we glorified God'[48]); and she instructed and taught women and made them disciples for our Lord, who worshipped and served together with those disciples who had received the Paraclete, serving our Lord in Perfection.[49]

At the same time, Martha served our Lord with clothing and food, for himself and for the crowd (c.76) that was with him, as she had a house and possessions, like Abraham, and she led an Upright life. But she did not go so far as to take up the Cross.

14. So no one receives the Paraclete as long as his ministry is physically orientated, [if] he engages in taking and giving and his mind is tethered to the earth. No, he must shut his eyes to the evils of the earth and all its charm, which are the opposite of Perfection. The Perfect one is a stranger to the luxuries of royalty and court. This is the

46. 1 Co 11:1; Ph 3:17; cf. 1 Co 4:16
47. Lk 10:42
48. Ps 44:8
49. Mt 27:55, or after Pentecost?

وُهسُا قَزْمكْسلُها: وِسْرِ وهْكهُا كْه وْنسْم كهْدهْم
حتْسْنهُا: ەكْحكْبْحُهْوِم ەْكهُلُهْكْقوِم ەْرْلا مكْدهْم
سقْسلُهْلْم.

(13) لْم ْمِس هْمەهْحُدا وُەوْحُدا ەْلم هْمەهْحُدا
رْهْوْنُدا: ەْلم ْهْوْحُنُا ەْلم ْهْوْهدا: لْمْنُا وِكْلا هْنْسْم
ەْلمْوُم لْهْز هْنْسُا: وُرْهْوْنُ وِةٌ هْمەهْحُدەْم هْم وهْمْهْا:
ەْلمْنُا وُرْهْوُم ەْكْم هْحْتْم ْمِحْتْم وهْحْه هْم
هْمەهْحدْەْه وهْمْهْا.

ەْلمْنُا وُرْهْوْنُا وِةْلا هْسْدْه وهْدْاُا هْم وهْنْسْم. ەْا
ەْكْم هْحْدْەْم هْدْنُا هْكْلا ْهْمدْەْم: ەْلم وِةْا حدْەْم
ْهْوْحُنُا هْنْه: ْاِلا حْزْم وُم ُلا لْم وُلم وُةْا حهْمْهْا
ەْحهْنْسْم سْدْه وُحْدُوْ. هْم وُم وِلا ْحْبْ ەلُا سِةْا هْهْنْدْاُا:
ُلا ْالْكْزْت ْكه هْم وُەسْه وهْدْنُا ەهْمكْد وِةْ. ْل ەُهْسلا
ەْمكْم سْم رْكْمْه حهْهْهْهْدْاُا ەْحهْبْهْهْدْاُا: هْدْلاوُهْمْبْ
ْحُلُوْ هْمەهْصْ: لْم وْلالاوُسم ەه ْحُلُوْ هْمەهْصْا وِزْحْنْه:
وِنْەةْا كْ ْلُهْمهْا: ەْلم وُلهْز هْكْسْا: وُلاوُهْه ْكْ لْمْتْ:
لْمْنُا ْاِ ْاُنْا ْحهْهْسْا. ەْهْنُا وُم وُحْا وِةْا هْنْدْه وهْدْنْم
هْم وهْدْاُا: لْم وهْدْزْ هْهْو ْكْنْه: وهْدْنْم هْنْدْا ْلُحدْا
رْحْدْا ْكْه. هْدْنْم وُم ْهْمكْا رْكْحْا وُلاْەوِم هْمەهْصْا
ْهْهِنْتْا وُەوْحْا: ەهْسْلا هْم ْكْمْهْا ەهْم ْمهْشْه ەْسْدْ
حهْدْزْ حْتْەسْسْدْاُا ەهْمهْدْ حهْدْزْ حْزْمس ەْاهْسْدْا وِةْا
هْه ەهْمهْحسْا وِةْا ْكْه ْمهْا هْكْه: لْم وُلهْدْا وُەسْا
ْكْلا وُةْسْتْا: وهْحْسْم رْكْدْاُا هْكْه ْمهْا: ەلْحهْدْا

reason why whoever is not Perfect is so much inferior to him who has been nailed to the Cross, who cannot move hands or feet, not being able to conduct business with the earth, but who contemplates, searches, and meditates on what is above, where Christ is seated on high at the right hand of God, and who has died to this world while he is still alive. On the other hand, those who do conduct business with this world and who use it to take care of the hungry and the naked, while doing evil to no one, will be saved; although they cannot receive the Paraclete, yet the pledge of the Holy Spirit will grow in them.

Those, however, who are in the Spirit are required by our Lord to be bound to him continually in thought in the sacrifice of the mind, in thanksgiving, in prayer and in lowliness,[50] and once (C.77) they have thus been polished while being set apart, to teach all people. The Spirit teaches them to instruct people in lowliness and to make all people ministers of God according to their abilities; whoever can serve in the spirit must be made a spiritual minister, and whoever can serve in the body must be taught how to serve our Lord physically. Ministers of the body are those who minister to the needy with food and clothing. Ministers of the spirit, however, are those who are able to distinguish the commandments and preach the true Word and show all people how to be saved and how to grow.

15. So no one should blame those who do not possess anything for not giving material alms, for this is not their ministry, nor does our Lord demand this of them. They are ministers of word and prayer. In the same way the apostles appointed seven deacons to take care of food and supplies, while they occupied themselves with teaching the word of God.[51] But even from these stewards, whoever wants to make the effort and empty himself, will reach the major

50. Ps 51:17; Is 57:15
51. Ac 6:4

وَالكُلُّ مِنْهُمْ أَحَقُّ الْمُنْ: مَعْشَرُ
وَمَعْمَعُتُهُ مِنْ أَحَقُّ هُمْ وَمِنْهُ فَزَعْكُلُ
مَعْمَعِهِ لِمُنْ كَعَنْوَالِ.

هَذَا فِي حَدِّ رَجُلٍ مَعْمَعُ لِوَاحِدٍ كَ لِمُنْ
كَلَحَّهُ وَحَمْدَالُ: كَ وَلَحْمُ وَمِنْهُ: فَ أَلَّ كَ
كَلَّ مَعْنَى: أَمِ أَحَدٌ. مَفَ فَالَ حِدَّتُهُ: رَكَبَ
فِي لَا هَعْكَلَ.

(14) لَا وَصَلَ إِلَى مَعْكَلَ فَزَعْكُلُ مَعَ
وَكَنَّلَ مَعْهَ فَ أَلَّ كَ هَمَ وَهَلَا وَهَنَ
فَمَفَ خَانَ إِلَّا أَنْ كَعْبَ مَعْهَ فَ هَكَذَا وَانَ
هَكَ وَهَنَ: وَلَكَ مَعْهَكَ وَكَعَنْوَالِ.
كَعَنَ لِمَ فَمَ وَ فَ هَنَّهُ وَهَكَةُ
هَتَهَ: هَلَّ وَلَ فَ لَا هَلِكَ: رَهَ وَ
هَكَ فَ وَالَ مَكَ كَرَكَ وَالَ أَهَ
وَقَكَ: وَلَ هَمَ هَلَّ كَلَ وَكَ: أَوَ وَمَنَ
كَمَنَ فَ كَ نَمَ وَكَ وَالَ: هَك

commandments and stand fast in Perfection, as for example Stephen did, who was one of them. He emptied himself and received the Paraclete. He was killed while teaching the word and not while giving material alms. (c.80)

If many ministers are made who give material alms, but only one with a spiritual ministry who teaches people the truth and empties himself from the world, such a person, by means of many labors and keeping the major commandments and by teaching people to do the same, with difficulty will become a great teacher. And if he does more than he has been commanded to do, he will be praised highly by our Lord. It is such people that He wants as spiritual ministers.

To the ministers of the body our Lord has given the means of salvation for He who provides everything can provide for all in need, as He does provide for those higher worlds that do not labor or work for clothing and food, but continually give praise to the splendor of his majesty and do his will.

God in fact wanted these things to be this way; [God] wanted all humanity to praise him without having to work. It would have been so if Adam had only remained straight. But he did not, and neither did his sons; and we too exacerbate our Creator continually—our wickedness goes on increasing.

16. A spiritual ministry is greater than a physical ministry. Thus Simon [Peter]'s ministry was greater than Tabitha's: the latter was a minister of our Lord in physical things, but while she belonged to the kingdom, she was inferior to Simon and his inheritance, as he indicated when he prayed (c.81) for her to rise again.[52] Rather, Tabitha had the same ministry as Martha, and Simon the same ministry as Mary. Simon and Mary served our Lord spiritually, and Martha

52. Ac 9:36ff

خُطْبَةُ الحَاجَةِ: إِنَّ الحَمْدَ لِلَّهِ، نَحْمَدُهُ وَنَسْتَعِينُهُ، وَنَسْتَغْفِرُهُ، وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا، وَمِنْ سَيِّئَاتِ أَعْمَالِنَا، مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ، وَمَنْ يُضْلِلْ فَلَا هَادِيَ لَهُ، وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، أَمَّا بَعْدُ:

(15) لَا يَحِلُّ لِامْرِئٍ أَنْ يَأْخُذَ مَالَ أَخِيهِ إِلَّا بِطِيبِ نَفْسٍ مِنْهُ، وَلَا يَحِلُّ لَهُ أَنْ يَأْخُذَ شَيْئًا مِنْ مَالِهِ إِلَّا مَا أَعْطَاهُ عَنْ رِضًا، وَلَا يَحِلُّ لَهُ أَنْ يَأْخُذَ مَالَهُ بِالْبَاطِلِ، وَلَا يَحِلُّ لَهُ أَنْ يَأْكُل

and Tabitha served our Lord physically. When Simon had raised her and saw then that she could not bear the intensity of the higher ministry, he took her by her hand and gave the needy who had to be fed and clothed over to her, so that she could belong to the kingdom. But she would still remain inferior to the Perfect.

For Spirit-filled people treat all people with discernment. They show him who makes the effort to reach Perfection how to get there; and they make him into a spiritual minister in the ministry wherein the Spirit and salvation are found. They make the person who does not strive and seek this portion into a minister of physical things, that is, of what is visible, performing a visible service. Whoever is in the Spirit, however, ministers to what is invisible for corporeal eyes, namely to the soul, which is visible in the Spirit for the spiritual eye. Really, it is an easy enterprise for everybody; the only thing necessary is a deliberate effort of the will to empty and lower oneself, and then one can reach the highest level of Perfection. Then one will lower oneself even more and share in the glory of our Lord.

Here ends the third *Memra*-on the physical and the spiritual ministry.

مَعاهدُا وَلكُلا

مُنَّ كُلا وَلاقَمِ: هَيَّ هُعلَّكُس هُم هُنَّ. أُه هُنَّ يُمْ هُكُم هعَقعُمْا وَحنَّهس رُحْا لحْهحُبِ.

قُهوهُا يُمْ مَهِ حدَّه هُنَّ هُكُم لحُكُم هعَقعُمْا وحُهيَّ: وْنحبَّهِ وَوُمُلا وهُلاَتُ هَنَّاهِ حهَّهِ. كُه يُمْ وَهنَّهِ كُلُوُا حكُهَّهِ. هُه يُمْ وِاْلِ ظُلا: هُه هُعهَّس هِوُا وَبْرَهِ لحظَّلا هُم وَهنَّهِ: أُهِ وَلحُكُم نُكْعَا نُكْتُا: وِلُا لُلِم هلا نُعكَم كُكْهعُا هُلحُهنُلاا: اْلِا هعَّحسَّم هعَّحُشَّه لحَّه رَهُا وِهُ وَحُهاُا هنُحبَّم رُحنُّه.

هوُصُنُا رُحْا هِوُا كُلُوُا وَبعَّحشَّهنُوهِ حنَّت اِنُعُا صُلحَّهِ وِلُا نُعطُلا: كُلَّه اُبُهِ لاَن: اْلِا أُهلُا حنَّقهِ لاَزَّم: هُعهَّدعزَّم سُم لحنُّهمَ صُلتَّهم صُهيُّا نُهكُ*

(16) وَهوَّم أُهِ يُمْ هُكُم هعَقعُمْا وَحنَّهس هُم هُكُم وحُهيَّ: أُهِ وِوَّح هِوُا هعدَّهِ هُم لهَحُلُا: وَلمَّهِ هِوُا هعَّهعُتَّنُلُا وهُنَّ حهَّيَّنُنُلُا. هوُ حَيْا صُلحصُّهاُا هِوُا: رهَوهُا هِوُا هُم هعدَّهِ هوُم هُنأُهِ: أُهصُّلا وهَّه رُكُ

هُاَمعُده. حزَّم بِهِ أُهعهعُلُا وَلهَحُلُا هُوهُنُاا حهَّه رُحنُا سِلُا هِوُا: هُوهعدَّهِ هُوهُنَّم سِلُا. هُلهَّلا وهعدَّهِ هوُهُنَّم هعَّهعَّم هِهَّه كُه حهُنَّ حنَّهس: هوُنُاا هُلهَحُلُا هعَّقعُم هِهَّت كُه حهُنَّ حُهيَّ. وُبِ أُمعُده هعدَّهِ: هُسِلُا وُحهَّه رُحنُا لُا هعهسُا هِوُا سَلا أُهعهعُلُا وَحنَّلا: أُسِهَّه حَلِهَّه هُاهكُم كُه هتَّمُا وِلُاوُهُا هأُحكُم هوُهُا حَيْا صُلحصُّهاُا وَحلُّسه هُم يُهَّتلُ.

مَعاهدا وَالكُلا

قُوَّهُلَا كِمْ مَعْمَعْمَعْ مِمْ نَمْنَا رِمِ مُحْنَه. هُم
وُالكُ نَعْقَه وِنَعْقَه كِكِعَّمْوَّالُ: كِعَّمْوَّالُ مَعْقَم كُه
هُحَبَّم كُه مَعْمَعْمُنَا وَحْوَّمْ: حَمْعَعْمُنَا وَالمَّمْه وَّمْنَا
هُمْتَا. هُالمُنَا وِلَا كُلُ نَعْقَه هُحُنَا حَهُوَا مَنُلَا: حُحَبَّم
كُه مَعْمَعْمُنَا وِقِيْنُنُلَا: هُوَه رِمِ وِهْبَم وِهْمَعْمَا:
وِأَعْمَعْمُلَا وِهْمَعْمَا. هُمْرَمُنَا وِهْمَعْمَا وِلَا هُمَعْمَا
حَكْتَنَا وِحْمَا هُوَا مَعْمَعْمُنَا: إِلَا حَنْعَمُا وِهْمَعْمَا حَوَّمْ
هُه حَكْمُنَا وَّمْنُلَا. حَهُحَنْمُه رِمِ هَعْمَه وِّهِ كُه: إِ
رُحَا وِنَمْلُكُلُ وِنَعْمَوَّمْ مَنْمَهُحَمْ مَنْعَمْ حَبْزِيُحَا وَّحُا
مَنْمِكِعْمَ: هَأَحْ نَعْمِحَا نَمْهُحَمْ مَنْعَمْحَسْ كُم هُنْرِ.

هُكُم مَعاهدا وَالكُلا وِكُلا أَعْمَعْمُلَا قِيْنُنُلَا
مَوَّمْنُلَا.

Memra-Four

ON THE VEGETABLES FOR THE SICK[1]

Summary: The diet of vegetables for the sick, designed for those still weak in the faith, is detailed. Procedures are outlined for those who feel the need to admonish others in order to maintain lowliness. Better yet, do not judge lest you be judged. Transform the hostile words of enemies into harmless ones and you will frustrate the Evil One by your gentleness to the good and bad alike.
(c.84)

1. Now, therefore, having shown what the commandments are that lead to Perfection, as well as what the ministry is that is inferior to Perfection, we shall give details about the diet of 'vegetables' for the healing of the 'sick'. Just as a sick person rejects all food, so he who suffers from moral rigidity can never cope with anything in which he discovers some imperfection, however small. As a sick person rejects good food, so the one whose soul is diseased grumbles against gentle moral attitudes, for he does not observe the beam in his own eye, but condemns the person who is, in fact, just like himself. Instead of correcting and admonishing him in love, he drags him into court.

This is why our Lord, who knows that the person given

1. Rm 14:2

ﺻَﺎﻣِﺰُﺍ ﻭَﺍﻭﺣُﺎ

ﻭِﺩًﻻ ﺗِﺰُﻋُﺎ ﻭَﺣﺘَّﺎﻫُﺍ

(1) ﺿَﺤَﻜَﻪ ﻭَﻣَﻘَﺘِﻨَﺎ ﻭَﻛَﻪ ﻗُﻪﻣِﺘَﻨَﺎ ﻭَﻛَﻪ ﺃَﻫﻘَﻤﻪُﺍ ﻭَﺣَﻜَﻤﻪ ﻣِﻦ ﻛَﻪ ﻛَﻪ ﻣَﻪﺍ ﻫُﻪُﺍ ﻛَﻪ ﻣَﺎﻗَﻪﺣَﻜُﺍ ﻭَﺍﻟَﻪﻫ ﻧَﻪُﺍ ﻭَﻫﻘَﻪﻫﻪُﺍ ﻛَﺘَﻪﻣَﺎ. ﺃَﺭُﺍ ﻛَﻪ ﻭَﺣَﻨَﻪ ﻫَﺭﻭُﻫِﻢ ﻛَﻪ ﻗَﻪ ﻣَﺎﻣُﻜ: ﻫُﻖ ﻣِﻖ ﻭَﺣَﻨَﻪ ﺣَﺎﻭَﺍﻫ ﻣَﻪﻫُﺍ ﻫَﻜَﻪ ﺃَﻣَﻨَﻪﻫ: ﻣِﻖ ﻗَﻪ ﻭِﺭُﺍ ﺣَﻪ ﻣَﻜَﻪ ﺧَﻪﻭُﺍ: ﻋَﻪﻫ ﻭﻫَﻪ ﺣَﻨَﻪُﺍ ﻫَﺭﻭُﻫِﻢ ﻛَﻪ ﻣَﺎﻣُﻜُﺍ ﻟُﺤُﺍ: ﻫَﻣُﺎ ﺍَﻟﻪُﺍ ﺣَﻨَﻪﺍُ ﻫَﺍﻟُﺎ ﻛَﻪ ﻭَﻫﺤُﺍ ﻟُﺤُﺍ ﻭﻣُﻨَﻪُﺍ ﻭَﺣَﻜَﻪﻣَﻪ ﻟَﺍ ﺣُﻨَ: ﺍَﻟَﺍ ﻫَﻨَﻨَﻪ ﺣَﻜَﻊ ﻭَﺍﻫَﺎﻫ ﻫَﻪ: ﻫَﻟَﺍ ﻧُﻬَﺍ ﻫَﻫﻘَﻖ ﻛَﻪ ﺣَﺘَﻨَﻫَﺍ: ﺍَﻟَﺍ ﻫُﻨَﻪ ﻛَﻪ ﻫَﻫﻨَﻪ ﺣَﺒَﻨَﺍ.

ﻫَﻜَﻪ ﻫُﻨَﺍ ﻫُﻨَﻖ ﻭُﺑَﻪ ﻭﻫَﻪ ﻭﻭُﺍ ﻫِﻪ ﻫَﻜَﻪ ﻫَﻟَﺍ ﻫَﻜَﻪ ﻛَﻪ ﻛَﻪ ﻧَﻪﻫَﻪ: ﻫَﻟَﺍ ﻫَﻜَﻪﻭَﻨَﻫ ﻛَﻪ ﺃَﻨَﻪﻫِﻪ: ﺃَﻫَﻪ ﻛَﻪ: ﻭﻫَﺍ ﻭَﻨَﻪ ﻭَﺍﻫَﻪ ﺃَﻨَﻪ: ﻫَﻨَﻪﻫُﺍ ﻭَﻨَﻪﻫ. ﻫَﺍﻟَﺍ ﻫَﻫَﻪُ ﻫَﻟَﺍ ﻫَﺍ ﺃَﻪ ﻭَﺍﻫَﻘَﻪ ﻫَﻟَﺍ ﻫَﻜَﻪ ﻫَﻟَﺍ ﻫَﻜَﻪ ﻫَﻟَﺍ ﻫَﻜ

to judging is at a loss with himself and does not take any notice of his own soul, nor has any mercy on (c.85) his brother, said to him, 'When you see your brother go astray, admonish him in love. If he does not listen, and you cannot shut your eyes from judging, nor close your ears from hearing evil about your brother, then go to him and rebuke him in private.'[2] For love covers very many offenses, but hatred incites judgment.[3] If he listens to you, you have gained your brother. But if he does not listen to you, and you feel you cannot leave your brother alone, then go to him with one other person. If he cannot be persuaded and you still do not feel easy about it, then go to him with two other persons. If he does not give in and you cannot keep silent and refrain from censuring him, then accuse him once more for the third time.[4] If you are not concerned about yourself and he is still unrepentant, then put him to shame before the whole church.

If he does not listen to the church either, then give up accusing him and leave him alone. This is enough; consider him as the rest of the pagans who are rebels.[5] You cannot rebuke such people, nor cause them to give up their fancies. Just as when you meet a pagan, and urge him to become a Christian, so you should urge your brother. (c.88) You must not regard him as an enemy, so that Satan may not devour him.[6]

Just as on 'solid food' one person grows more than another, namely the one who empties himself most, so also through this medicine for the 'sick' one person grows stronger than another.

2. Therefore, whoever admonishes his brother in private instructs him if he listens, but if he does not listen he must leave him alone. It is better to do this than to expose him in front of another person. Yet whoever exposes him

2. Mt 18:15
3. Pr 10:12; 1 P 4:8
4. Mt 18:16
5. Mt 5:17
6. 2 Th 3:15; 1 P 5:8

هْعَمْلُهْ هُلا أَيْلا هُوْا أَيْلا حَهُا تَعْمِ: هنُحد هُوَوْلِ هْ
أَيْلا هُلا هُلا أَيْلا هزْا أَيْلا هُلا هُ أَلْمِ هُ لا وْمِ هُلا. هُلِ
هْ أَيْلا لا وْمِ أَيْلا هُعْمِ: حِهُعا كَلاكَلاا وهَمِهِ. لِ وْمِ أَيْلا لا مُرْ
أَيْلا وتَعْمِ هُلا هُ حُهْا: هِمْ هُكُه حَبِاا أَحهْأَمِهِ.

أَبْمِ أُهُلا حَبِاا تَعْمَ: هحُهُمِهِ حَنْعِمُا هُاهُعا كُمِ هْنَه. حِهُعا حَهُوُا حَبْه: سهُحُمِهِ أَمِ هَوُا وِمْتَهْا وهُنَبِّمِ هُلا هزْا أَيْلا نُهْا أَيْلا حَهُ هُلا أَهْنَه هتَهُلاا. هُامِ وْحَسْهُا أَهُلا وهُكِّمِ حُ هُنَاا أَيْلا كَه وْنَهْا هُهلهْنُا: هُهُا أُ حَهُا أَمْمِ هُلا هُنَاا أَيْلا كَه. هُلا أَهْا كَه حَنْبِحُا وُلا نَاحَكَ هُ هُلُهُا:

هأَهُا وْحهَاهُحلاا هَنَّاا نُنْ هُحنُا هُ وهُعهُا هُهَهُحَمِ: هُهُا أُ حهُوْا وهُهمُا مِ وْتَّهْا: سَكَمِ إِنُه هُ إِنُه.

(2) أَمُا هُهُلا وُنْهْا كَه لَّامِهِ حَنَهِمِ هَكَه هُ هُ هُهُ كَه هلَّحهُ كَه: هُالَّا هُهُ كَه هَهْا كَه: سَكَمِ هُهِ هُ هُ وْمِ هُ هَهِ وْهِهُهْا كَه هِمْ مُ. هَهِ وْمِ هُ هُ وهُهُهْا: هُلِ هُهنَه نُلَوْ هُهنَه كَه هُالَّا هَهْا كَه: سَكَمِ هُ هُ هُ وْمِ هُ وْمِ لاكَلاا وُنْهْا هُهِ هَهِ وْمِ هُ هُ هُ

in front of someone else has gained him if he listens. But if he does not he should be left alone. It is again better to do this than to expose him in front of two people. On the other hand, whoever admonishes him and exposes him before three people is a more tolerable person than the one who judges and exposes him in front of the whole church. But if evil does not allow to leave him alone, and he strikes or expels him, then such a person has fallen from Uprightness because he hates the fact that nobody strikes the sinner, and therefore he strikes at [the sinner] himself.

So much for the discussion about those who should eat 'vegetables' . . . If these people are willing to give admonition according to the manner that I have described for them, they must admonish only in private. If they are being heard, they will have won their brothers, and if not, the exhortations and judging should be dropped. They will then quickly ascend to the 'solid food', and be healed and made Perfect; they (c.89) will take care not to sin. For what makes anyone fit to pass judgment on servants who are not their own? If they fall or stand, they fall or stand before their own master. Thus they can stand firm[7]—it is in the power of Jesus to raise these people, as he raised Paul. For how do you know whether the person you want to persecute and judge is not another Paul?

3. Listen further to me, brother. Even in this admonition in private you must not be harsh on anyone, in order not to do great harm to yourself. Rather, admonish humbly, calmly, and gently. For whoever wants to become Perfect must act according to what is written, 'Admonish him who is affected by transgression with a humble spirit',[8] and 'Those who are strong must bear the failings of the weak and be patient with everyone'.[9]

4. Listen to me, brother. The advice I give to you and to myself alike will be useful to you. When we meet an un-

7. Rm 14:4 8. Ga 6:1 9. Rm 15:1

حِهُا حَهْوُا هُوهُمُا وَاحْمِ مَهْا. لَ هِ
هِهُمُهِ: حَهُا لِمُا حَهْدِ هِمْ أَهِ وُهَاهِ هُ حَجْ
هِهُحَهِ: أَهْتَهِ هِلَهْوَ هَمِ أَ. هِهُا هَهْدَ أَمِ
هُلَا هَهْهَمِ هَمِ هِهُحَ حَهْمِ وَمُا: حَجِلَا
هُحَمَّمِ حَهْحَاهُحَا هَزَهَاا. هِهُمُحَمَّهِ
هُهَا هِ. هِهُحَجِلَهِ هِهُحَهِ هُرَمِ هِهُ هِهُحَهِ. هَهُا
حَهِ هِهُحَهِ حَمَّمِ نُهَمِ لَا وَحَهِ؟ وَا نُهَمِ
هِهُحَهِ: نُهَمِ هُ هِ هِهُحَهِ هُهَمِ. هِهُمِ هِ
هُهَمِ. هُهَا هِ هِهُحَهِ حَبَّهِ هِهُحَ هِهُحَهِ: أَمِ
وَاهَمِ حَهُحَهِ. هَ أَهُا هِ وَاوَ هِ هُحَهِ وَاوَ
هِ هِهُحَهِ: هُ هِ هُا وَحُا أَلَ هِهُحَهِ وَاوَ؟

(3) لَا هِهُحَمِ أَمِ: وَاهُلَا حَهُهَاهُحَاا هِ وَحَمِ
هِهُحَهِ: لَ هِ. لَا هِهُحَهِ: وَلَا هَهِ هِهُحَهِ أَلَ
أَوَاهِهِ هَهُحَهِ هِهُحَهِ هِهُحَهِ. هَ هِ هِهُحَهِ
وَحُا هِ هِهُحَهِ: هَهُحَهِ هِهُحَهِ هِهُحَهِ
هِهُحَهِ: هِهُحَهِ هِ هُا وَحُا أَمِ وَهُمِ: وَاهُا حُحَ
حَهُحَهِ: أَلَ هِهُحَهِ هِ حَهِ هِهُحَهِ هِهُحَهِ
حَهُحَهِ: هِهُحَهِ هِهُحَهِ هِهُحَهِ هِهُحَهِ
هِهُحَهِ هِهُحَهِ هِهُحَهِ هِهُحَهِ هِهُحَهِ
هِ هِهُحَهِ.

(4) هِهُحَمِ أَمِ: هِهُ حَ هِ وَحُا لِمُا هِ هُ أَ
حَهُحَهِ هِهُحَهِ وَهُا وَمُمِ لِهِ وَهُلَا: هُحُمُا هَاهُ حَ:
حَحَمِ: أَمِ: هِهُحَهِ هِهُحَهِ هِهُحَهِ هِهُحَهِ
هِهُحَهِ: هِهُحَهِ هِهُحَهِ هِهُحَهِ هِهُحَهِ
هِهُحَهِ هِهُحَهِ هِهُحَهِ هِهُحَهِ هِهُحَهِ
هِهُحَهِ هِهُحَهِ هِهُحَهِ هِهُحَهِ هِهُحَهِ.

clean person, we say only this to him, 'Brother, blessed are those who are holy and pure, for they shall see Jesus our Lord[10] and need not be ashamed in his presence; they are free from all evil and fast from the world and its pleasures'.

When you meet a stubborn person, speak to him as follows, (c.92) 'Brother, blessed are the meek, for they shall inherit the land of salvation'.[11] And then continue, 'Brother, if there is stubbornness in us, we must humble ourselves, sanctify ourselves, and through the greater and milder commandments we must strive to understand and know what is the height and depth and length and breadth with all the saints'.[12]

When you meet someone who has no mercy on his fellow human beings, then say to him, 'Brother, blessed are the merciful, for they shall obtain mercy,[13] even if they have committed manifold sins, because they forgive those who offend against them or rob them or do them great injury'. As they forgive, so they are forgiven by the just judge, and as they demand repayment, so God will require this at their hands. Ten thousand talents of transgression were remitted to the debtor, because he begged his master for it, although it was the rule that he, his wife, and his children should be sold. But then he went and demanded repayment from the man who owed to him;[14] 'So also my Father in heaven will act, unless each of you from the heart forgives his brother his sins,[15] even if they are four hundred ninety in one day'.[16] Let us realize that we too are all guilty before God. But if we forgive others, our Lord forgives us. (c.93)

5. When you meet gluttons and thieves who hunger through greed, say: 'Brothers, blessed are those who hunger and thirst for righteousness,[17] and not for spoil, avarice, and greed, which is a kind of idolatry'.[18]

10. Mt 5:8
11. Mt 5:5
12. Ep 3:18
13. Mt 5:7
14. Mt 18:23-35
15. Mt 8:35
16. Mt 18:22
17. Mt 5:6
18. Ep 5:5

وعن أبي هريرة رضي الله عنه: أن رسول الله صلى الله عليه وسلم قال: «من مات على وصية مات على سبيل وسنة، ومات على تقى وشهادة، ومات مغفوراً له بما قصر في حياته من عمل صالح، وكان له أجر ما عمل بوصيته من بر أو صدقة أو إحسان إلى يوم القيامة».

وعن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: «من مات على وصية مات على سبيل وسنة، ومات على تقى وشهادة، ومات مغفوراً له بما قصر في حياته من عمل صالح، وكان له أجر ما عمل بوصيته من بر أو صدقة أو إحسان إلى يوم القيامة».

(5) وعن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: «من مات على وصية مات على سبيل وسنة، ومات على تقى وشهادة، ومات مغفوراً له بما قصر في حياته من عمل صالح، وكان له أجر ما عمل بوصيته من بر أو صدقة أو إحسان إلى يوم القيامة».

The whole sickness of morally rigid people basically consists in that they are convinced they get contaminated by the sins of their neighbor, even though they do not sin along with him. They think to themselves that if they see somebody sin and trespass and do not condemn or repel him—so they think—they get contaminated just like him. For this reason he whose spirit is diseased seeks to deal blows to him who transgresses, thinking that by putting such a person to death, or persecuting, or condemning him, he himself will come out justified and innocent and be safe from the other person's sins, which he imagines are gratuitously clinging to himself. This is why our Lord said: 'If your brother refuses to listen to you, consider him as the rest of the pagans who are rebels and are disobedient'.[19] Just as you do not judge outsiders, so you should not judge this brother of yours who has rebelled.[20]

6. When you meet people who are at enmity with each other, say, 'Brothers, blessed are the peacemakers, for they shall be called sons of God'.[21] Now peacemakers are those who reconcile enemies who belong to other churches, away from their own.[22] They make peace in the land of their Father, and are mediators (C.96) who reconcile people by imploring them, demonstrating lowliness to them, and admonishing them. When they try to reconcile enemies who speak ill of each other because of their mutual hate, we must transform this speech and instead speak good of them in this way: 'What if I tell you that the person you hate is very sorry he is not on good terms with you, and he wants to make it up with you'. He says, 'I am unhappy about this animosity; Satan has tempted me to abuse my brother, who is a member of me'.[23] Even if he, whoever

19. Mt 18:17
20. Cf. 1 Co 5:12
21. Mt 5:9
22. That is, they act as outside arbitrators, able to act because they do not represent any local interests.
23. Rm 12:4

عن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: لا يقبل الله صلاة أحدكم إذا أحدث حتى يتوضأ. فقال رجل من حضرموت: ما الحدث يا أبا هريرة؟ قال: فساء أو ضراط. رواه البخاري ومسلم.

(6) وعن عبد الله بن زيد رضي الله عنه قال: شكي إلى النبي صلى الله عليه وسلم الرجل يخيل إليه أنه يجد الشيء في الصلاة. فقال: لا ينفتل أو لا ينصرف حتى يسمع صوتا أو يجد ريحا. متفق عليه.

وعن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: إذا قام أحدكم من الليل فاستنثر ثلاثا فإن الشيطان يبيت على خيشومه. متفق عليه.

وعن عثمان رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: من توضأ فأحسن الوضوء خرجت خطاياه من جسده حتى تخرج من تحت أظفاره. رواه مسلم.

وعن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: إن أمتي يدعون يوم القيامة غرا محجلين من آثار الوضوء فمن استطاع منكم أن يطيل غرته فليفعل. متفق عليه.

وعن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: لولا أن أشق على أمتي لأمرتهم بالسواك مع كل وضوء. رواه مالك.

he is, has not said it this way, it will create a pause until the anger of those who are so far apart has cooled down, and they come to greet each other with a holy kiss.[24] If we do not transform their harmful words into harmless ones, as a result of all the spiteful remarks they make about each other, what a fine mediator you will make if you go and retell each side's exact words to the other! You will just stir up more trouble and they will not even be reconciled.

7. When you meet people who are inwardly entrenched in grievances toward each other, say, 'Brother, blessed are the pure in heart, for they shall see God'.[25] You should treat all people in such a discreet and humble way, advising them, from whichever point of access you may discover (c.97) to them. When the Evil One sees you being so gentle to both the good and the bad, it will howl:

> What shall I do? I have shown him impure and evil people, but he looks upon them as upon saints, and admonishes them as brothers! Alas, what shall I do? I now have nowhere to attack him, for my whole strategy is based on people hating each other, if only because of their sins! But this person loves sinners like our Lord! Alas, this person condemns me and destroys me just as He does! I had better quit and leave, rather than let him destroy me by a lowliness that resembles that of his teacher, Jesus!

Here ends the fourth *Memra* on the vegetables for the sick.

24. 1 Co 16:20
25. Mt 5:8

ان الله كان ولم يزل ولا شيء معه ولا شيء كان قبله ولا شيء يكون بعده.

(7) وهو الذي لا تدركه الأبصار ولا تحيط به الأفكار ولا تشبهه الصور ولا تحويه الأقطار ولا تحده الأزمنة ولا تغيره الدهور ولا تصرفه الأحوال ولا تبدله الليالي ولا تغيره الأيام ولا تزيله الأوقات ولا تحيط به الجهات. وهو الواحد الذي لا يتغير ولا يتبدل ولا يزول ولا يتحول.

هذا الحق الذي لا يجوز غيره ولا يصح سواه ولا يقوم أمر إلا به. هو كما هو أمر وفوق الأشياء. هو كما هذا الحق؟ كما كان قبل الأزمنة والدهور. وكما هو الآن وإلى الأبد لا يتغير ولا يتبدل ولا يزول ولا يتحول. وإن الله لا يشبه كل ما يخطر ببالك ويتصوره عقلك أو تدركه حواسك.

كتاب الوحدانية ولله الحمد والمنة.

Memra-Five

ON THE MILK OF THE CHILDREN

Summary: The diet of milk is intended for the spiritually immature who avoid associating with sinners. Gradually, one may mix with sinners without imitating, exposing or condemning them. Jesus educated disciples to lead others to Perfection, as with Simon Peter regarding unclean food. The Paraclete comes only to those who are strangers to the world; reception of the Paraclete is the beginning of the way to complete Perfection, for one keeps growing until death.
(c.100)

1. Now let us speak of those whose diet consists of milk. The command, 'Do not eat bread with adulterers, with violent people, with gluttons, with covetous people, or with people who swear'[1] concerns this person. As an infant, he is required not to eat bread with them, nor to mix with them. He is still a child whom they can easily persuade to agree with their way of thinking, because he is inexperienced and can easily be seduced like all children. The commandment orders him not to dwell with them until he knows himself and has grown up. Only at that point is he commissioned to go and teach them, to be a lamb amongst them, and to make these wolves into innocent lambs.

1. 1 Co 5:11

صَّاهزُا وسَّصحُا

وتَلا سَلصُا وسَّثَّهوُا

(1) صَصَّصلا سَاهَّ: كَلا أَسُا وسَّكصُا مِ صَاهَّصكَّصه وَاسَّمه: ه وُلا أَاهكَّ كَسصُا كَم كَسُسَّا ه ُثَّهصُا ه ُاهَّقَّهُا ه ُسَّتَا ه ُكَّثُّهُا. صهَّصَ كه كسَّهوُا وُلا سَاهَّصلا كَسصُا كَصهَّه: ه ُلا سَّمسَّكلا كَصهَّه: صَّهُّصلا وُّهُّلا مِه. وَكصُا سَّصَّه ُنَّصِ مِ سَّصهَّه: صَّهُّصلا وُلا سَّبَّ صَّبَّم ه ُصهَّوَكَ أَم صَّصتا. أَهَّ كه وُلا سَّصَّ كَصهَّه: كَ سَّبَّ سَّصَّ صَّصهَّه ه ُخَا ه ُوَّه ه ُسَّبَّم صهَّبَّ كه وسَّاَّصلا سَّكصَّصتا:

For this is what it says to him: if this child wants to be the most virtuous of all children, if he wants to mature quickly and reach (C.101) perfect stature, and if he does not want evil to take root in him nor to strike him down with children's complaints, he should take care not to be taken in by means of food or to be allured to a wrong way of thinking. Nor should he become anyone's enemy or expose sinners, but he should make peace with them, without eating bread with them. Note that the Apostle only said 'Do not eat with them', and did not say that one should become their enemy or expose them. So whoever makes peace with them while being on his guard is more virtuous than he who does not eat bread with them, but exposes them.

2. Now someone could say, 'The fact that I do not eat with so and so does effectively expose him, because those who hear about it realize that there must be something objectionable about him that makes me avoid him'. Indeed, if one watches oneself, one will not have to be afraid of eating bread with sinners. This in itself is not committing a sin, not even when they are pagans. The Apostle merely gave this command to prevent someone from being won over to their wrong way of thinking, not because it would be committing a sin.

From this insight one quickly arrives at the commandment: 'Count everyone else better than yourself'.[2] Whoever has grown strong and arrives at this commandment is engaged in loving all people, both fellow-countrymen and foreigners, and suffers no harm in doing so. On the contrary, he honors them and regards them as better than himself. Thus, whoever eats bread with them (C.104) while being on the alert is better than he who does not eat with them and exposes them with his lips. If the latter thinks that on account of the other people's sins he is justified to

2. Ph 2:3

هٰكَذَا وَتْرِيَّةٌ: ثُمَّ لَا أَصْلَ لِكَسْرِ وَتْرِيَّةٍ. كَسْرُ وِ
كَشْرِ أَوْ: هٰكَذَا وَلَا أَصْلَ لِوَتْرِيَّةٍ. كَ وِتْرِيَّةٍ
خَبَرِ حَذْبُحُلَ: هٰكَ وَبَقَاهَا أَنَى. هُ مِنْ وِتْرِ
هٰكَذَا وَتْرِيَّةٍ وَتْرِيَّةٍ حَقِيقَةٍ: هَمَّ وِ ثُمَّ هُ وَلَا
أَصْلَ لِكَسْرِ وَتْرِيَّةٍ وَتْرِيَّةٍ خَبَرِ.

(2) هُ مِنْ وَاوَ وَلَا أَصْلَ إِنَا كَمْ هَلْ قَهَةَ
وَبَّهَ هُثَّهَ وِتْرِ وَتْرِ وَتْرِ سَا هَ: هَ وَتْرِ هُ وَ
هَةَ. أَ وِ حَقِيقَةَ رَهَ: لَا بَسَلَ تَاصَلَ كَسْرِ كَ
سُنَّتَا. لَا سُنَّا هَ وَلَا أَ هَهَ سَتَقَا. هُ مِنْ وَلَا
كَ هَ هَ كَ وَتْرِيَّةٍ وَتْرِ هَمَّ وَتْرِ هَ وَتْرِ
وَسُنَّا كَ.

هَهُنَا أَا كَرِ كَ هَهُبَا: وَسَقَ كَتَ
أَ وَهَمَّ هَ. هَ وَتْرِ هَسَلَ هَا كَ هَبَا هَهُبَا
كَتَ وَهَبَا هَ وَتْرِ هَ: كَقَتَا هَكَتَا وَ وَتْرِ
هَتَ هَهَ وَتْرِ هَ وَهَمَّ أَ وَهَمَّ هَ. هَهَ
هَهَقَ كَ هَ وَتْرِ هَ أَ وَهَمَّ هَ وَتْرِ
وَاصَلَ كَهَ كَسْرِ هَهَهَا كَ نَهَ: هَمَّ وِ ثُمَّ
هَ وَلَا أَصْلَ كَهَ هَ وَتْرِ هَ وَتْرِ هَ وَتْرِ.
أَ وِ كَتَ كَهَوَا هَ وَتْرِ أَ لَا كَ: أَ هَا كَ:
أَ هَ كَ حَذْبُحُلَ: نَصَلَ كَ ثُمَّ هَ وَتْرِ أَ. إِلَا
كَهَ كَهَ حَقِيقَةَ أَ كَ هَمَّ: هَ أَنَى. أَ وِ لَا
هَ وَتْرِ: نَهَكَ هَ وَتْرِ هَ وَتْرِ وَتْرِ كَ
وِ وِ كَ. هَ أَ كَ كَ هَ هَ أَ وَتْرِ
وَتْرِ هَ أَ وَتْرِ وَتْرِ هَ وَتْرِ.

transgress and beat, curse or detest them, or to be their enemy in any other way, he falls from Uprightness. No, we should be at peace with them, just as with everyone else. We should admonish them; if they cannot be convinced, they fall into the hands of the malignant judges of this malignant world who will punish them. Yet, who knows whether our Lord will not deal with them as with Paul or the publican or the woman taken in sin?

3. For how do you know, you who are angry with a wrongdoer, if he is not another Paul, or one of the publicans, a Zacchaeus or a Matthew, or a Rahab the harlot, or someone like that samaritan woman who committed adultery with many men, about whom our Lord testified that she had had five husbands besides the one she had at the time he met her? All these people repented and were saved. Should we then exalt ourselves above sinners, without knowing ourselves whether we will end up as Solomon or as Iscariot, or like the others who were good to begin with but sinned in the end?

Scripture says, 'Do not rejoice at the destruction of your enemy',[3] lest God brings his destruction on you and has no mercy on you as (c.105) you had no mercy on your brother. 'Whoever rejoices at misfortune will be his own ruin.'[4] Is it right that our Lord should die for sinners, but that we should hate them? Even if we are merciful with them, we are still very much falling short of the kind of love our Lord had. But if we hate them, we shall see him in eternity.

4. There are still other commandments that come under the heading 'milk of the children', which our Lord gave to little ones. These are: 'Neither go on the way of pagans, nor inside the town of the Samaritans; instead, go to the sheep who have wandered from the house of Israel'.[5] That

3. Pr 24:17 4. Pr 17:5 5. Mt 10:5

(3) هُمْ أَصْلُ كَمِينٍ سُبَّةٍ أَيِدَّةٍ وَنُكْرٍ أَيِدَّةٍ هُمْ هِيَ وَحُبَّ
حَسَنَةٌ: أَنْ هَلَكَهَا هِيَ: أَوْ رَضِ أَوْ هَلَّمَ صَحِفُوا أَوْ
نُسُبَ رُسُلٌ: أَوْ هُوَ هُعِدَتْ وَكُسِرَ لَوْا حَقِيقَتَانِ: أَمِ
وَهُنَّ هَهُوَ حَكَمَ: وَسَعِيدٌ حَتَّى أَيِدَّ وَاوُ كَمَ هَلَّهُ
هُمْ هِيَ وَحَقَّهُ هُنَّ؟ وَهَلَكَهُ هُكُمِ أَحَدَ هُسَّ.
وَهَلَّهُ كَ لَمْ هُوَ وَحَفِظَ وَكَمَ سَلَّتْ وَلَا سُبَّتْ وَحَفِظَ
سَأَلَ وَهَلَكَهُ أَوْ وَهَلَّهُ أَوْ وَهُنَّ وَاوُ وَهَلَّهُ
حَقِيقَةٌ: وَحَسَنَ هَلَّهُ حَكَمَ.

لَا كَمِ أَسْرَ كَانَ وَحَفِظَ: وَحَفِظَ سَأَلَ كَانَ
حَكَمَ أَنْ هَلَّهُ سَهَلَ حَكَمَ أَمِ وَلَا سَهَلَ كَمِ أَسَمَ:
وَسُرَ كَمِ حَسَنَ سَأَلَ هَلَّهُ. لَا كَمِ قَالَ هُوَ وَهُنَّ
هَمَ سَكَ سَلَّتْ: هُسَّ هَسَ سِرَ حَكَمَ. هُ كَمِ
هَسَ تَسَمَ أَنَّ: هَلَّهُ هُمَ سِرَ هَمَ هُهُ وَهُنَّ.
هُ نَعَمَ أَنَّ: حَكَمَ لَا سُرَ كَهَ

(4) أَمِ أَهَ هَقَبَ إِسَّ وَحَفَ أَنَّ وَكَّوَ:
هَحَفَ أَهَ أَنَّ هُنَّ. هُوَ: وَحَاوَسَ وَتَقَ لَا أَرِيَ:
هَحَفَ كَمِ وَهُنَّ لَا أَحَدَ: إِلَّا أَهَ حَكَمَ
كَمِ حَكَمَ وَحَفَ كَمِ هَقَ وَكَمَ هُ أَهَ حَكَمَ
كَمِ هُ وَهَ. وَأَهَ هُ أَهَ كَمِ وَحَكَمَ أَهَ حَتَ كَهَ
كَمِ هَكَمَ هَ وَحَكَمَ هَ هَ هَ. وَأَهَ هُ وَحَكَمَ
كَمِ وَحَكَمَ هَ هَ هَ هَ هَ. وَحَكَمَ
كَمِ وَلَا هَقَ وَاوُ حَاوَسَ لَا أَهَكَمَ. هَسَ كَمِ وَلَا هَقَ
حَكَمَ هُ وَهَلَّهُ: هَ سُرَ وَقَكَمَ: وَحَكَمَ
كَمِ هَهَ سَ حَهَ وَسَ هَ وَحَفَ هَ.

means, go to the sons of your own people and preach to them. Again: 'When you enter a village, ask who is worthy in it, and stay with him'.[6] 'Do not greet anyone on the way.'[7] 'When anyone does not receive you, shake off the dust from your feet as you are leaving, and it will be easier for Sodom on the Day of Judgment than for that town.'[8]

Are not these things, which our Lord said, contrary to the major commandments? After all, he himself said, 'Count everyone else better than yourself',[9] and 'Whenever you visit pagans at home, eat what they put before you'.[10] These two phrases seem to contradict each other: 'Visit pagans at home' and 'Do not go on the way of pagans'. (c.108) Our Lord really gave both these commandments. But he himself did not even ask first who was worthy before coming to stay. No, he stayed with bad people, so that the Pharisees murmured against him, because he always ate and drank with sinners, publicans, and prostitutes. 'Those who are healthy do not need a healer,' he said, 'only those who are entrenched in doing evil.'[11] Those words go further than the saying: 'Enter with him who is righteous and worthy'.

5. The Apostle also, while being 'all things to all people'[12] himself in order to be able to counsel all people, commanded others not to mix with sinners in the way he himself did. For what would have happened if people who could not tell good people apart from bad had mixed with bad people? For this reason our Lord and the Apostle gave their disciples those commandments because of their weakness, which was the result of their immaturity. Just as when one who gives bread to a baby and seeing that he cannot eat it and is tormented by hunger, immediately gives him milk, which his physical capacity allows, with the result that he can now suck happily—thus did our Lord and the Apostle.

6. Mt 10:11
7. Lk 10:4
8. Mt 10:14
9. Ph 2:3
10. Lk 10:8
11. Mt 9:11ff
12. 1 Co 9:22

هُكْم بِم وْاهَا حَوْه هَزِ هُقَوطُا أَتْم وهُكْم قَوقبُتْا وَوخْا: وهَمم حَفَكْنُه أَسِ وْهسَلَا هَنُو وهُا وكَكْلُوه حَكْمه مَتقْا: هُ وهُصَم حَوْه أَفَوحه. هُنُا وُهنُا هُوْا وكُوحه حَكْمه مَتقْا: حَهُ وْحأُوسُا وسَتقْا لُا أَاوَحِي. هُزِ بِم قَفْبِ أَتْم هُصُنُا: ضَ هُه لُا صعَلَا هُوا صَ هَذَا صَ هَذَا وهُوا. أَلَا هُه حَوُا ضَعْا هَذَا وهُوا: أَسِ وْاه وَتَعْا وُلِيَم وهُوه حكَوهِ: وضَلا حَوُا سَلْتْا وهُصَقْعا ووُتشُا خُلا وُاضلا خَصَوْه وهُلَا. ولُا كَم هنَمَم سَتَّمْعا كَلا أُهنُا: أَلَا أَ أَكْم وضَم ضَم حَضَبَم. هُكْم لُا وُهتُ حَهُ وْحَوُا صَ وزَوْم وهَذَا كُوحه ❖

(5) أُه عكَسُا ضَ أَلَاوهِ وهُوا ضَلا خَم ضَحنُه وْحضَحنُه نَوأَا: صقَفْبِ وهُوا لَلسُتْا ولُا تَلسَكْهِ خَم سَلْتْا أَصوُاه. أَصَنُا هُضلا ضَ هَنَم سَكَلَهِ وهُوه ولُا هُزِ هُفْبِ وقُه هُكْم وقَفْبِ هُزِ هُعَم وهُوه لُتْا صَ ضَقْا؟ أَلَا ضُكْه وقَفْبِ هُزِ هُعكَسُا هُضُنُا حَلَحضَبْهُوه. سِوُا صَهْلا ضَهُوهَاوه: هَاسَزَاُا صَهْلا لَحْوهَاوه. أَسِ إِنه صُا وهُه كَسعُا حَهُه كَنَضَاوُا: ههُزُا كَه ولُا صَعضَه أَضلا ههُعلَنه كَه صَ ضَقْه: صَسِوُا هُه كَه سَكحُا وُهزُا سَكْه ههُه ههُزُا: هُضُنُا حَضَ هُزِ هُعكَسُا.

صَهْلا هُضلا وْلَكْم وهُوه صَ هزُوُا: ولُا حبَضلا أَاوَضَه وهُوه ضَبْحُا وأَحضَتبُا حضَتُا: هههوصَ وهُوه صَ وْوَهْا: وُسكَم وهُوه وْبكَم حَمد مَتقْا. ههشُفُاُا هَكَسُاُا وهُوا حوُه أَحنُا. ضَهْوهُتْا أَسْكم وهُسكَم وهُوه صَ هُوه صَكم

Because the disciples were truly children and had not yet grown into the knowledge of perfect disciples and were outwitted by clever speakers, they were afraid to visit pagans at home. In those days there were very many pagans. The Jews who feared (c.109) the Lord avoided the pagans as much as they could. For the Lord slew those sinners among them who visited pagans at home and who imitated them, forsaking Him and adoring idols. Because they had no power to resist, evil drove them to its way of thinking as soon as they looked to the pagans.

6. Seeing this, the Lord commanded the disciples, as children, not to visit pagans at home. For they thought, because they did not yet know the truth at this time, that whoever went off to teach the pagans was committing a sin, and that the Lord would slay him just like those who had exchanged the Good One who had fed them for Satan who was out to kill them; those who exchanged the living image for the dead calf. These people were bound with strong ropes, like slaves who had rebelled against their masters. Scripture says, 'Woe to those who call evil good and good evil'.[13] Just so the Israelites called the evil one who seduced them in the desert good, 'This is the Good One who brought you out of Egypt',[14] and they gave the impure one the holy name, 'The Mighty One of Jacob'.[15] So it is not the person who loves sinners, admonishes them and holds them to be good people—better (c.112) than himself—who incurs the wrath of God, but rather whoever distorts God's truth and whose love for evil people stems from the fact that he acts like them.

7. Thus [God] made them grow into knowledge step by step and he kept them from stumbling blocks until they were full grown and filled with the Spirit and would stumble

13. Is 5:20
14. Ex 3:24
15. Is 49:26

هُزِئُا نُزِهَى هِوَه هُم مَتِقَا هُجِم. هُكُلا وِهُا وَالِحه
سُكُتَا وَاسِ وَالِ هِوَا حِهُه كَلِه حِسِ مَتِقَا: هُوهُه حِهُه
أَصِهُاهُه: هُكُلا هِوَا حِهُه هُزِئُا. هُكُلا وِهُحِهَى
هِوَه كَه هُوَه سِكِه وِهُجِهُا. هُحِكُسِ كِهِهُجَا هِجُهِه
هِوَه حِهُه هِوَا سِكِه وِهُجِهُا. هُحِكُسِ كِهِهُجَا هِجُهِه
سُلُا: هُسِا وِسُم هِوَه حِمَتِقَا: وَحِزَا أَتِه هُمِهُا
حِرِحِسُه ❖

(6) هِجُ سِا هُزِئُا: هُهِ أَتِه هُمِ أَمِ وَحِمَكُوا وِلُا تِكِه
حِسِ مَتِقَا. هُحِزَم هِوَه هِجِ أَحِهَّمِا حِهُه أَحِئُا
هُكُلا وِلُا حِهَّمِا هِوَه حِهُه: وِاهُ هُم وَالِ
هُكُلا وِلُا حِهَّمِا هِوَه حِهُه: وِاهُ هُم وَالِ
هُكُلا حِسِ مَتِقَا سُكُلا. هِهُه كَه هُزِئُا أَمِ
وَحِهُكِ: هِهُكُلا حِهُه هُكُلا وِهُسِهِه حِهُكُلا
هُكُلا وِهُحِهَى: هُحِهُمِئُا سُا حِهُكُلا هُمِئُا. هُكُلا وِئُا
أَهُمَّ هِوَه هِزَمِ وِهُزَمِ كِلا هِهَّمِ أَمِ كَتِهُا وِهُزَمِ
هُتَّهِه. أَمِ وَاهُ: وِهُ كِهُمِ حِهُمِا كُحُا: هُحِكُمِ
هُمِا. أَمِ وَاهُ حِتِ أَمِهُاسِا كِلا هُه هُمِا وَالِ
أَتِه حِهُجِزَا. وِهُ كُحُا وَاهُم هُم هُزِم. هِهُتِهِ
كُهِهُجُا حِهُم هُبِمِا أَهُمِه وِهُهِه. كَه هُهُلا
هُمِا وِهُحِسِ هُم هُزِئُا حِهُه هِهُلِم حِهُه
كُتَا أَمِ وِهُجِهُزَم هُتِه: هُهُجِهُه كَه لَاكُهُا: أَلِا كِلا
هُم وِهُجِهُه هِوَه هِزَمِ وِهُزَمِ كِلا هُكُلا وَحِ
حِهُتِهِه ❖

(7) حِهُكُلا هُكُلا هُهُلا هِزَجَا هِوَا حِهُه
هُجِهُجَا هِتِهُ: كِ وُحِم هُم هُحِهُكُجَا: كِ وُحِم
هُكُ هِتِهِ حِزَمِا: هِلُا أَهِ هُهِهُمِكُ. هُتِهِ هُكُ

no more. For, 'Everyone who cannot retain solid food must feed on milk until he knows the truth'.[16] And 'Do not greet anyone on the way';[17] that means, do not speak with anyone until you have arrived at the place to which I have sent you. Our Lord told them this so that they should not, for the sake of a greeting, be caused to stumble or quarrel or strive if they happened to fall in with some argumentative person on the road.

Yes, our Lord gave them these commandments because they were children. But as they grew strong and big, they were allowed to become all things to all people, to help all people, and to counsel all people according to the example that our Lord gave speaking to all people in such a way as they could understand. For no one is punished for the sins of others and no one is rendered impure by contact with sinners, provided he does not imitate their works. The Apostle[18] expressed this when he said that not only those who commit sins are sinners, but also those who associate themselves with what they do; this is the case (C.113) with someone who turns a blind eye on thieves, adulterers, and murderers and so becomes their associate in murdering or stealing or adultery, or who shares in their spoil, or who is bribed to keep the secret. Because of any of these things, he places his portion with them.[19]

8. Now if someone admonishes them in private and does not expose them seeing that they are his fellow human beings and because he would hate anyone to expose him if he had gone astray—with the result that he would have to beg everyone who saw him, 'Do not reveal me, or else I shall die'—such a person is not committing a sin. This is what one should say to a person who has gone astray, when observing him or hearing about him: 'My son, a bribe I shall not accept, but because love covers sins[20] and because

16. Heb 5:13-14
17. Lk 10:4
18. 1 Co 5:9f
19. Ps 50:18
20. Pr 10:12

ولا يصح صلاة الإمام إلا بنية الإمامة: لأن الإمام يحمل سهو المأموم: وتصح نية الإمامة. وإن لم ينوها في الأصح: وتصح نية المأموم بالاقتداء. وإن لم ينوها في الأصح: ولا تصح نية الإمامة والاقتداء إلا بالقلب. ويستحب التلفظ بهما: ولا تصح نية الإمامة إلا بنية المأموم: ولا نية المأموم إلا بنية الإمام:

فصل أقل القيام قدر الركوع. وهو أن يمكنه: وأكمله أن يصير بحيث لو سجد لمس ركبتيه: وأكمله أن يصير بحيث لو مد يديه لنالتا ركبتيه. لا يجب تعديل القائم. ولا يجب الطمأنينة: ولا يجب نية القيام: إلا تحرم المأموم: وكذا الإمام في الأصح: إلا أن يأتم بمن يصلي قاعدا: أو مضطجعا: فيلزمه القيام. هذا إذا لم يعلم حال الإمام: أو علم أنه يركع قبل بلوغه حد الراكعين: أو علم أنه يقرأ آية طويلة: أو يطيل الركوع: أو يسرع الانتقال: أو يترك سنة: أو يخل بهيئة: فإن علم شيئا من ذلك لم يجز الاقتداء.

(8) إن قرأ قدر الفاتحة وركع: ولا يصح الاقتداء: وإن رفع رأسه قبل ركوع المأموم: أو ركع ولم يطمئن: أو سجد ولم يطمئن: أو ترك ركنا فعليا: أو ركعة: أو سجدة: أو ترتيبا: أو نحو ذلك: ولا يصح اقتداء المفترض بالمتنفل: ولا المتنفل بمن يصلي فرضا: ولا المؤدي بمن يقضي: ولا القاضي بمن يؤدي: ولا من يصلي فرضا بمن يصلي فرضا آخر: إلا أن يكون الإمام قد شرع في نفل: ثم أفسده: وقضاه: فيجوز الاقتداء به في القضاء: ولا يجوز في الأداء: ولا يجوز اقتداء من يصلي الظهر بمن يصلي العصر: ولا بمن يصلي الجمعة: ولا بمن يصلي العيد: ولا بمن يصلي الكسوف: ولا بمن يصلي الاستسقاء: ولا بمن يصلي الجنازة: ولا بمن يصلي سجدة التلاوة: ولا بمن يصلي سجدة الشكر: ولا بمن يصلي صلاة الخوف: ولا بمن يصلي صلاة المسافر: ولا بمن يصلي صلاة المقيم: ولا بمن يصلي صلاة المريض: ولا بمن يصلي صلاة الصحيح: ولا بمن يصلي صلاة المتيمم: ولا بمن يصلي صلاة المتوضئ: ولا بمن يصلي صلاة الأمي: ولا بمن يصلي صلاة القارئ: ولا بمن يصلي صلاة المومئ: ولا بمن يصلي صلاة القاعد: ولا بمن يصلي صلاة المضطجع: ولا بمن يصلي صلاة المستلقي: ولا بمن يصلي صلاة المستدبر القبلة: ولا بمن يصلي صلاة المستقبل القبلة

I hate the disgrace of being exposed just as much myself, even if I had committed a murder, for this reason I shall do nothing that would make me fall from Uprightness. If I myself would hate to be exposed, how could I expose others and so become unjust instead of righteous? Therefore, no evil will come upon you through me.' It is written (C.116) thus, 'Evil comes, but woe to him through whom it comes'.[21] Let us understand that evil does not come upon people by itself. Someone either brings it on himself, or a neighbor brings it on him. Or it is brought on someone if God wants to test him or glorify him by means of Satan, like Job.

9. It is evident then, that, in general, evil comes on someone through evil people—either through himself or through his neighbor. My son, evil will not come on you through me who just happened to see you, but if it has come through someone else who has seen you sin, or if it is through you yourself because you have committed this crime, then you must beseech God and make a covenant with him that you will not do this again and he will have mercy on you. But if you do not do this, then, even if you manage to escape the hands of people who know clemency, God will bring his wrath upon you. For you have hurt the heart of a person who is of your kin from Adam.

Far be it from me that evil comes through me and that I should do evil to anyone. In this way a person should correct his neighbor in private when he sees him commit a sin. In this way, he does not place his portion with adulterers and murderers, nor does he associate with them, but he is holy and fulfills the law of Christ. For whoever exposes the sinner does that which he hates other people (C.117) to do to him and he becomes unjust instead of righteous. If evil comes through him, he receives woe; yes, 'Woe to him through whom evil comes'.

21. 1 P 4:8

وإن صلى بعضها بتيمم وبعضها بوضوء فصلاته جائزة وإن
تيمم: أي صلاة تيمم إنما هي فريضة: أي صلاة
ولا أقل من ذلك في الحالة: هو وهذا إنما وإن
أصاب أهلها إنما للمتنازعة الحالة ولا تأثير؟ هي
كتب وجد لا أنها حكم كصلاة. صح وجه:
وكصلاة أنها: إلا هو حكم وكتابة الآية. تصلي
وكصلاة لا أنها كل كنعان: إلا أو كتابة أنها كل
تعقه: أو كتب محدث أنها حكمه: أو إن إلى الكتاب
وتحته لأن أو سرمه حبر هي: أم وللحدث. هو
كم حكم وكتابة أنها كصلاة.

(9) إذا أية وكتابة وإنما كفى أنها أو وكل أو
ومحدث. هذا حين كتب وجد وأهل الكتابة لا
أنها حكم كصلاة: إلا أن الآية حكم كتب لسنا وإذا
كم: إلى كتب وكم وهذه أية هذا هو إلى. إلا حتى
هي الكتاب الصلاة كه معها ولا حبر أية أم هذا
أم الذي حكم. أن في حين هذا لا لحن: أن هي أنت
حتى ولا مسجد فكل أية: الكتاب كلمة الذي وإن
حكم: وهذا حال أية كان وكنا كن في هو هم أم.
أنا هم كل والآية كصلاة كتابة الحال لأن. هذا
بقي أن حسنة كتابة كله: ها وإذا كه وهي:
كله كم حين أنت هي هم كلمة الذي هذا
كعبة: إلا فيها هذه الصلاة تعهد وعسى. ها
حين وهي هذا كه: حبر هذا وهذا هو وأن تحت

10. Then see how you are in fact running with thieves and how you put your portion with adulterers when you censure your brother or expose or scold him. Therefore, my brothers, let us admonish everyone in love: the sinner in a humble spirit, in order that he does not sin again; and he who stands upright, in order that he may stand firmer and firmer, continue to grow and not fall. Let us not judge or expose any person, lest evil comes through us. For it is written, 'Let us not judge, that we be not judged'[22] and 'Be like your Father who is in heaven, who is kind to the good and the evil, who sends down his rain on the just and the unjust'.[23]

Perhaps you will say to me, 'These words were written for the Perfect and I do not want to become Perfect, but only Upright'. Then do not get angry about what I am going to say to you. Let us assume for the moment that these words 'Do not judge' and 'Let evil not come through you' are addressed specifically to the Perfect. Then you will still have to admit that the opposite: 'Judge' and 'Expose' cannot have been addressed to the good, but merely to the weak, namely to those whom evil has conquered, who hate to the point of murder. Jesus said, 'After you have reprimanded a person, if he does not obey you, (c.120) consider him as a publican and a pagan'.[24] In other words, do not become so evil that you kill him or uproot him like a weed,[25] without perceiving whether or not he is perhaps really wheat.

11. There are people, like Paul, those publicans and those harlots, who were weeds in the beginning, but became good wheat in the end. Why should the Judge excuse you from the things he has commanded you, such as, 'Do not uproot the weeds',[26] or 'Whatever you hate that people should do to you, do not do that to others',[27] or 'Overcome evil with good',[28] or 'Judge not that you be not judged',[29] or

22. Mt 7:1
23. Mt 5:45
24. Mt 18:17
25. Mt 13:29
26. Mt 13:29
27. Mt 7:12
28. Rm 12:21
29. Mt 7:1

كَه: ههُوا كَهُلُا هُلا ضَائا. ائائا ضَابِّةِه ضَعدُا ةَههضَلا هُنا هَه: وهُه كَم ضَابِّةِه أَاأَا ضَعدُا.

(10) سرَه هَضَلا أَمضُا وُهُلا أَيه كَم كَنثَا ههُلم أَيه هنُلُم كَم كَنثَا: هُا وُههضَه لُاشُم أَه ههضَا أَيه كَه: أَه هُا وهُزاا أَيه كَه. حشهُا نزاا هَضَلا حضَّنُه أَسَت: حزَّسُا ضَههضُا لَّاسُا وسُهَا: ولُا أَهت تسهَا ولَّاسُا وهُلم: وتعلَّزَ هَلاَّت هُلا تقلا. هُبَم لَا بَهِ لِائه هَبقَهَا: هاأَاأَا ضَعدُا ضَابِّتِ وَكَ. ههَت كَسَ ولا بَهِ ولُا تعلاَّبم. هاؤهه كَم لَاضَهضَ وضَعضَا: وهَه ضَهضَم هِ كَلا هُخَا هكَلا ضَقَا هههُه ضَهزَه كَلا ضَاتَا هكَلا كَتَّلا.

هُحضَ أَاهَ كَ: وكَضَضَتَا هَّتُخ هُكَم: هَائا لَا زُخَا إِنَا وَاهتَا ضَعدُا: أَلا ضَائا. لَا أَاسهَه كَم كَلا وُاهَ إِنَا كَم. أَ كَضَضَتَا أَهَتَ هُكَم: ولُا أَهِ هُلا هَهتَ أَهتَ أَاأَا ضَعدُا ضَابِّتِ: أَلا سرَه وُاه لَا كَهُخَا أَهتَ هُكَم: وهِ هضَا أَلا كَصتَهَا: هَلِائعُا وُصُا كَهِ ضَعدُا: هههُه حَبُا كَضَلَّا. أَهَ: وهُا وَهَعهُههِ: أَلا هَعلَهَا كَم سهَضهِ أَم هُصهُا هَاسَ سَهُا: هُلا أَههَا ضَعُا هاهكُههِ أَه هههُههِ أَم وَكَرُنَا: هَلِه لَا وَضَعه أَيه أَ سَهدُا هِ.

(11) أَيه إِنعُا أَم هَكَهه هُصَقهَا هُنتُدُا وَحَهُصدُا رَتُنَا هه هَهنَاا هَه سَهَا هُخُدُا. هَابُا نَعهَه كَم وُنُا: هُه وهُبِم ولُا أَحهَو رَتُنَا؟ أَه هُه وُاهِ وهُنَا أَيه ولُا إِنه نَحاه كَم: لَا أَحاه أَيه لَاستُنَا؟

'Regard your neighbor as better than yourself',[30] or 'Forgive him who offends you seventy times seven',[31] or 'Yield your cheek and do not resist one who is evil',[32] or 'Woe to him through whom evil comes'[33] ? What more should I write about your transgressing the whole law of the Lord, when you do evil to him who has offended you? And so, if you do evil to him who has not offended you, how very guilty and degraded you are before God, transgressing his law and not doing his will! He will certainly inflict severe punishment on you on the Day of Judgment. For you will not only not come to Perfection if you are judging and doing evil to someone, you will also fall from Uprightness.

But you (C.121) who seek to become either Perfect or Upright, give up judging. God will do the judging. Whoever is evil will fall into the hands of the evil judges of this evil world, and they will inflict punishment on him. If he escapes their punishment and does not repent, God will punish him, and from Him there is no escape. 'It is a fearful thing to fall into the hands of the living God', Scripture says,[34] for he will not be lenient on the Day of Judgment, as he still is here and now.

12. So, my brothers, in order that we be not judged while we are engaged in judging, or be hated while we hate, or vengeance be taken on us while we are avenging ourselves, or accused when we accuse and judged by the judgment that we apply ourselves, I advise that we leave off judging altogether and instead counsel all people in love. Scripture says, 'If you do not judge yourself, I will judge you, says God'.[35] However, if you blame or curse or beat someone, not controlling your anger and calming down, God will not judge you impartially. But if you want to be Perfect, then pray that our Lord will forgive the other person and that you will not be at enmity with him. For even Upright-

30. Ph 2:3; cf. *Memra-5.2, 6.1*
31. Mt 18:22
32. Mt 5:39
33. Mt 18:7
34. Heb 10:31
35. Rm 12:19

أو هو وقت لا يجوز الصلاة فيه؟ أو هو وقت يجوز الصلاة فيه ولكن يكره؟ أو هو وقت يجوز الصلاة فيه ولكن يكره؟

ness, which is below Perfection, may not pray and beseech God that evil comes on him who does wrong to her. No, this is what Uprightness says: May our Lord act as he knows best. (C.124) If it is right that vengeance is taken, let him see to it; if it is right to forgive, let him forgive. Perfection, however, prays with her whole heart that God may forgive the person who has offended against her. God then does not avenge the person against whom the offense had been committed but only requires penance, because the Perfect pray for the offender to be forgiven.

13. There is no way in which anyone can resist the truth, do harm and distress to him who belongs to our Lord, and yet escape our Lord's chastisement. Only if he repents first, makes his supplication and prays for this transgression to be forgiven, will our Lord have mercy on him and forgive him. But if after our Lord's forgiving him, he goes off to demand satisfaction from someone who has transgressed against him, our Lord will change his mind and demand satisfaction from him. In the case of that debtor who had repented before our Lord, the Lord of the debt forgave him his debts.[36] He forgave him, although it had already been decided that he, his wife, and his children should be sold. But because this man in his turn indicted and sued a fellow-servant of his who was in debt to him (which means, he had transgressed against him) and did not want to forgive him, God retracted and required satisfaction for his former transgressions and did not spare him, as he had not spared his fellow-servant.[37]

So I advise that, as we have transgressed so much ourselves, we do not require satisfaction from anyone else for any transgression against us, but admonish both ourselves and him who transgresses, that until we are beyond transgressing, until we have done away with this ourselves, we should show mercy to our fellow-servants. For if we de-

36. Literally, 'sins'.
37. Mt 18:23-35

ﻣﺜﻞ ﺃﻳﻦ ﻭﻟﺎ ﻣﺤﻞ ﺃﻳﻦ ﺳﺆﺍﻝ ﻋﻦ ﺍﻟﻤﻜﺎﻥ: ﻟﺎ ﺗﺪﺧﻞ ﻋﻠﻰ ﻛﺎﻥ ﻭﺃﺧﻮﺍﺗﻬﺎ. ﺃﻳﻦ ﺭﺟﻞ ﺃﻳﻦ ﻭﺍﻫﺎ ﻳﺴﺘﺨﺒﺮ: ﺯﻟﺖ ﻭﺗﺨﺮﺝ ﻣﻦ ﻣﻜﺎﻥ ﻭﻟﺎ ﺗﺪﺧﻞ ﻋﻠﻰ ﺣﺮﻑ ﺟﺮ ﻭﻟﺎ ﻋﻠﻰ ﺃﺣﺪ ﺍﻟﻤﺘﻀﺎﻳﻔﻴﻦ: ﻭﺍﻟﻠﻪ ﻟﻲ ﻳﺴﺘﻌﻤﻞ ﻓﻲ ﺍﻟﻘﺴﻢ ﻭﺍﻟﻮﺍﻭ ﻭﺍﻟﺒﺎﺀ ﻭﻫﻲ ﺃﻛﺜﺮ ﻣﻦ ﺫﻟﻚ ﻭﺗﺪﺧﻞ ﻋﻠﻰ ﺍﻟﻤﻀﻤﺮ ﻭﺍﻟﻤﻈﻬﺮ ﻭﻻ ﺗﺪﺧﻞ ﺇﻻ ﻋﻠﻰ ﺍﻟﻤﻈﻬﺮ: ﻭﺍﻟﻠﻪ ﻟﺰﻳﺪ ﻗﺎﺋﻢ. ﻭﺍﻟﻠﻪ ﻟﻘﺪ ﻗﺎﻡ. ﻭﻻ ﺗﺪﺧﻞ ﻋﻠﻰ ﺍﻟﻤﻀﻤﺮ ﺇﻻ ﻓﻲ ﻗﻠﻴﻞ ﻣﻦ ﺍﻟﻜﻼﻡ ﻛﻘﻮﻟﻚ: ﺑﻚ ﻟﺄﻓﻌﻠﻦ ﻭﻟﻪ ﻟﺄﻓﻌﻠﻦ. ﻭﻻ ﺗﺪﺧﻞ ﻋﻠﻰ ﺍﻟﻤﻀﻤﺮ ﺇﻻ ﻓﻲ ﻗﺴﻢ ﺃﻭ ﻓﻲ ﺷﺬﻭﺫ ﻛﻘﻮﻟﻬﻢ: ﻣﺎ ﺃﻧﺖ ﻛﺰﻳﺪ ﻭﻻ ﺗﺪﺧﻞ ﻋﻠﻰ ﺍﻟﻤﻈﻬﺮ ﺇﻻ ﻓﻲ ﺷﻌﺮ ﻛﻘﻮﻟﻪ: ﺃﻟﺎ ﻳﺎ ﺍﺳﻘﻤﻌﻨﺎ: ﻓﺎﻟﻠﻪ ﻟﻴﺪﺧﻞ ﻋﻠﻰ ﺍﻟﻤﻀﻤﺮ ﻓﻲ ﺍﻟﻘﺴﻢ ﻭﺍﻟﻮﺍﻭ ﻭﺍﻟﺒﺎﺀ ﻭﻫﻲ ﺃﻛﺜﺮ ﻣﻦ ﺫﻟﻚ ﻭﺗﺪﺧﻞ ﻋﻠﻰ ﺍﻟﻤﻈﻬﺮ ﻭﻻ ﺗﺪﺧﻞ ﺇﻻ ﻓﻲ ﻗﻠﻴﻞ ﻣﻦ ﺍﻟﻜﻼﻡ ﻛﻘﻮﻟﻚ: ﺑﻚ ﻟﺄﻓﻌﻠﻦ ﻭﻟﻪ ﻟﺄﻓﻌﻠﻦ. ﻭﺍﻟﻠﻪ ﻟﺰﻳﺪ ﻗﺎﺋﻢ. ﻭﻻ ﺗﺪﺧﻞ ﻋﻠﻰ ﺍﻟﻤﻀﻤﺮ ﺇﻻ ﻓﻲ ﻗﺴﻢ ﺃﻭ ﺷﺬﻭﺫ ﻛﻘﻮﻟﻬﻢ: ﻣﺎ ﺃﻧﺖ ﻛﺰﻳﺪ ﻭﻻ ﺗﺪﺧﻞ ﻋﻠﻰ ﺍﻟﻤﻈﻬﺮ ﺇﻻ ﻓﻲ ﺷﻌﺮ ﻛﻘﻮﻟﻪ: ﺃﻟﺎ ﻳﺎ ﺍﺳﻘﻤﻌﻨﺎ: ﻓﺎﻟﻠﻪ ﻟﻴﺪﺧﻞ ﻋﻠﻰ ﺍﻟﻤﻀﻤﺮ ﻓﻲ ﺍﻟﻘﺴﻢ ﻭﺍﻟﻮﺍﻭ ﻭﺍﻟﺒﺎﺀ ﻭﻫﻲ ﺃﻛﺜﺮ ﻣﻦ ﺫﻟﻚ ﻭﺗﺪﺧﻞ ﻋﻠﻰ ﺍﻟﻤﻈﻬﺮ ﻭﻻ ﺗﺪﺧﻞ ﺇﻻ ﻓﻲ ﻗﻠﻴﻞ ﻣﻦ ﺍﻟﻜﻼﻡ ﻛﻘﻮﻟﻚ: ﺑﻚ ﻟﺄﻓﻌﻠﻦ ﻭﻟﻪ ﻟﺄﻓﻌﻠﻦ. ﻭﺍﻟﻠﻪ ﻟﺰﻳﺪ ﻗﺎﺋﻢ. ﻭﻻ ﺗﺪﺧﻞ ﻋﻠﻰ ﺍﻟﻤﻀﻤﺮ ﺇﻻ ﻓﻲ ﻗﺴﻢ ﺃﻭ ﺷﺬﻭﺫ ﻛﻘﻮﻟﻬﻢ: ﻣﺎ ﺃﻧﺖ ﻛﺰﻳﺪ ﻭﻻ ﺗﺪﺧﻞ ﻋﻠﻰ ﺍﻟﻤﻀﻤ

mand satisfaction, (C.125) God will certainly retract and demand satisfaction for the transgression for which we have done penance and which he has forgiven us initially, just as in the case of the debtor.

14. For there is no one among the sons of Adam, who has not in the first place sinned and subsequently been justified. This inclination was implanted in Adam on the day he transgressed the command. From then on it was implanted in all of his offspring from their mother's womb. As soon as they had come to know themselves, they struggled to overcome it and be justified, or they were overcome and defeated by it and started acting impiously. 'You wicked servant', it is written, 'should you not have spared your fellow-servant as I had mercy on you?'[38] 'So', it is written also, 'my father in heaven will do to anyone of you who does not from this heart forgive his brother his transgressions.'[39]

15. But let us return to the matter that was raised by us above, concerning the immaturity of the disciples, of whom God took good care. As a child, which is physically young, is educated by his physical mother with all the care and protection he needs, in order that he can grow fast and without infirmities and his growth may not be impaired, that his appearance may be handsome and beautiful, even so our Lord educated his disciples cautiously in the Spirit. [Our Lord did so] that they might quickly become spiritual and perfect people who would make many Perfect ones and turn again the captivity (C.128) of people out of the hands of Satan the corrupter, and prepare for the Lord a perfect people,[40] zealous for good works and loving its God with all its strength and all its heart and everyone else as itself—as it has been written in both Testaments,[41] a people

38. Mt 18:32
39. Mt 18:35
40. Lk 1:17
41. Dt 6:5; Mt 22:37; Mk 12:30; Lk 10:27

وحُدَّمَّ هُم هَقْحُهُاْ. ٥هُا وْاهقَّ هَقْحُهُاْ وَمْكِ: تْسْهِ
كْقْتُهُاْ: وْحُهُا ضِ اُحَمَّمْ: تْهقُهِ كْذُهُا تْلاحَّ هُكْمِ
هَقْحُهُاْ وهُم هِبُم اِسْحُهاْ: هُكْمِ وْهحُم كِ: اُمِ
وْحُهُ سُحُا٭

(14) كْمِلا هُم تْكْبْهِ وْاوُم وُلا سُهْا هَبهُس
٥هُ هْرَوْوْهِ: هْهُلا وهُ هَسعَحُهُا وْاوْوْنْلا حُاوُم
حسُهُا وْحَنْ كْلا قُهمبُا: حقْحُهُ تْكْبْهِ هْرَوْوْنُا
هَ هُ هُ خْهُا وْاهدُهُ. ٥هُبهُ هُا وَبْهِ تْعهُهُ
هْحلاهَمِ هُبْهُ كُه ٥هْرَوْوَمِ: اُ هْرَوْهُمِ هُسَّمِ
٥هْهْنَمِ هُه. كْحبُا كُم هَمُا: سُت هِهُلا وِاسُهُ
كْحسُهُ اُهَسُا وْاسُا سُلاهُ. هُهَسُا كُم تْحْبْ حقُهُ اُحس
وحُعهَسُا: اِلا اُهحقُهُ اِسُه لَاسْهِ هُ كْحقُهُ
هَقْحُهُاْ٭

(15) كْلا هُه وْبِ هَزُا وْهْا هِهُا كِ هُ كْذْلا:
هْلَهُكْهُه وْلَكْهاهُهُ وِاُحقَّبْا ٥هَسِ هِهُا حهُه: اُمِ
وْحهَزْا هِه وحُحهَ وْهزْحسُا كُه اُهُه وحْهزُا: حزُهُوْا
هُحسُوْلُزُا حقُلا وهُلاحْا كُه: وحُيْلا تْزْا وُلا هُهم:
وُلا اِاسْا اُوَحلاه هاَلاُا ٥هَقَّمْزُا سْرُا. هُسُا هزْا هِهُا
حلاُكْقَّبْهِ هُزْ حزُمس ٥هَزُاَلاَّلا ٥هُلاَّلا: وحُيْلا
تْهُهُ كْحزْا وْحزُمس ٥تْلاكْهزُهُ: هُكْهُيْتلاْا يُهزُهُ
٥تْهُهُ هحَلاُا وْحتْتسُا هُ اَبْهِ وهُلاُا هسْحكْسُا:
هُبْهُ حضُزسُا كْهُا كْهزُا وسُهم حْتحْزْا لُخْا: ٥وْسْم
لَاكْهُه هُ هُكْه سُكْه ٥كْحه: هُكْهُلاه اُم تْهْه:

proclaiming the one God and Lord of all, who is the Creator and Sustainer of everything to whom everything belongs.

16. Because of this he says to those who are immature: 'Ask who is outstanding and worthy and stay with him',[42] so that their mind is not impaired and harmed or ransacked and vilified by the evil one or by people through deliberate deception. If our Lord had not arranged it in this way of gradually tutoring them like children, we know they would have been caused to stumble. After they had received the Paraclete and our Lord had been taken up and the disciples learned the truth, they only spoke the word of God to Jews, and did not instruct the pagans and the sinners, in order not to be seized by evil people or by servants of the evil one, until our Lord moved them to do this. This was after they had received power and when he had sent a revelation to Simon, in which this one saw a picture of unclean animals. He said to him, 'Kill and eat'. But Simon rejected it with loathing and said, (c.129) 'Far be it from me'. But our Lord rebuked him three times, 'What God has cleansed, you must not call common'.[43]

17. Someone might object that he was speaking to him about real animals and meat, but this cannot be so since the apostles ate no meat at all; they fasted until the ninth hour and then they consumed just bread, salt, herbs, and olives. Rather, the explanation of 'Kill and eat' is: Seek the company of pagans and unclean people and teach them—this is what God wants, so none of you will be defiled.

> And while Simon was perplexed about the vision, behold pagans entered and came toward him. The Spirit said to him, 'Rise, go with them without hesitation. For these are

42. Mt 10:11 43. Ac 10:13-15

ﺃَﻣَّﺎ ﺇِﺣْﻮَﺍﻧُﻬُﻢْ ﻓَﻘَﺪْ ﺣَﺎﻭَﻟُﻮﺍ ﻣِﺮَﺍﺭًﺍ ﺃَﻥْ ﻳَﺠْﻌَﻠُﻮﻩُ ﻣَﻠِﻜًﺎ ﻭَﻟَﻜِﻦَّ ﺍﻟﻠَّﻪَ ﺃَﺑَﻰ ﺫَﻟِﻚَ ﻭَﺃَﺭَﺍﺩَ ﺃَﻥْ ﻳَﺠْﻌَﻠَﻪُ ﻣَﺜَﻠًﺎ ﻟِﻠْﻌَﺎﻟَﻤِﻴﻦَ ﻭَﺃَﻥْ ﻳَﺠْﻌَﻞَ ﻣُﻠْﻜَﻪُ ﻣُﻠْﻜًﺎ ﻣُﺆَﻗَّﺘًﺎ ﻭَﻣَﺼِﻴﺮُﻩُ ﺍﻟﺰَّﻭَﺍﻝُ ﻭَﺍﻟﻔَﻨَﺎﺀُ ﻭَﻟَﻴْﺲَ ﻫُﻮَ ﻛَﻤَﻠِﻚِ ﺍﻟﺪُّﻧْﻴَﺎ ﺍﻟَّﺬِﻱ ﻳَﺒْﻘَﻰ ﻣُﻠْﻜُﻪُ ﻭَﻳَﺪُﻭﻡُ ﺳُﻠْﻄَﺎﻧُﻪُ ﻭَﻳَﺰُﻭﻝُ ﻣُﻠْﻚُ ﻫَﺆُﻟَﺎﺀِ ﻭَﺳُﻠْﻄَﺎﻧُﻬُﻢْ ﻭَﻳَﻔْﻨَﻰ ﻭَﻳَﺰُﻭﻝُ ﻭَﻳَﺒْﻘَﻰ ﻣُﻠْﻚُ ﺍﻟﻠَّﻪِ ﻭَﺳُﻠْﻄَﺎﻧُﻪُ ﻭَﻳَﺪُﻭﻡُ ﻭَﻳَﺰِﻳﺪُ ﻭَﻳَﺰِﻳﺪُ ﻭَﻳَﺰِﻳﺪ

> the animals about whom the Lord has said to you, "Kill and eat". What the Lord has cleansed, none of you should call common from this time onward.'[44]

Then Simon remembered that our Lord, before he was taken up, had said, 'Go to all nations and make them my disciples in the name of the Father and of the Son and of the Holy Spirit'.[45]

Then everything became clear to Simon; he felt heartened, went out and began to make (c.132) the pagans disciples by teaching them what they had to do in order to be saved. 'So, when he entered Jerusalem, the circumcision party criticized him: "Why do you go to uncircumcised and unclean people, and eat and drink with them, although this is unlawful?"'[46]

But they criticized him on the basis of the minor commandments, 'You should not mix with sinners'. Thereupon, he drew them on toward the major commandments, that is, toward the solid food, saying, 'God has given me the command that I should not call any person pagan or unclean'.[47] Thus God himself showed patience until the 'children' should grow strong. Then, once they had become 'adults', he gave them the 'solid food' through the Paraclete and disclosed to them the whole truth. So they could now build up each other, because they had come to know the commandments that are superior to the others.

18. So the Paraclete has come, whom the world cannot contain, and whom no one can receive who has not become a stranger to the world, as our Lord said, 'The world cannot contain the Paraclete, the righteous sons of this world

44. Ac 10:13-15, 17
45. Mt 28:19
46. Ac 11:2-3
47. Ac 10:28

ٱلاقَكِي وهُكم أَنم سَتعُاا وَاهَذ كُم هُذمُا: هُوه هَاهُكا: هَبْم وَكدُهُا وَهَد لَا هَصَّكا لهُمكُم أَيدُم.

هُبْم أَلاوَذ هعصُم كعُذِ وَاهَذ كهُم ضَ هُعصُكُم: أَكه كهُكهُم كَعِصُّا ماكهْبه أَنم حهُم أَضا هَحزا هؤهسُا وهُههعُا.

هُبْم صُا هُعصُم وُحسُا سكَعُا: هَالكَحت هَهُم أَكْعم كَعِصُّا هَكْف أَنم وهُسُا تحبُه هَلشُم. هَضِ كَا لَاهؤهكُم: وُسَم هِهُه كه إِبقَم هُنم وهُم كؤهزاا: وُكعُسُا كَكا كهُا كَهوَلا هلُهقاا هَاهُكا هَاهكُما كَعدهُم: هَبْم ولُا هَكُكُم؟

وُسَم هِهُه كه وِم هُم هُههبُتا وُهتُما: ولُا أَامكُم كَم سُلُتا. هُبْم كدُف أَنم كهُههبُا وُحُا: هُه وِم كهُاهُكهكُا هَزَمزاا ضِ أَهَذ: وكَ كُنُا مَهد كَد هُوا وكَا إِنه لَا أَهَذ وَاوهُد أَه هعهُت. أَكِ هُصَّا وُهشه حبُعُا وسُه لُكتَا. هههُبْم ضِ هه كِحتَا: مَهد كهُم هُاهُكهكُا هَزَمزاا حتَ هَزهكُلُا: هَاهؤه أَنم هُكه هذُوا. هههُبْم أَهكُوه سَ هُم سَ: وَبده هُكم هُههبُتا وهُم هُكم وُهَم.

(18) أَلُا هُصَّا هَزَمكُلُا ولُا هُهُم كه كحصُا: ولُا هُعصُم هعُكا كه إِنه: أَلا أَ هها ثهذُا كحصُا: أَس وَاهَذ هُذِ: ولُا هُهُم كحصُا كهَزَمكُلُا: أَلا كهُههكُا وكهوحُا هُههَم حتَ كحصُا وهَائم. ضِ هُصَّا هُا هَزَمكُلُا هُحه هِهُه عكَسُا اتُحهُ حهُه مَهصُا أَصبُا: وُهسُا هِهُا وُسكُا حكهُهُم: كه كِذ هُسبُا

can only contain the gift of the pledge'.[48] Now when the twelve apostles had received this Paraclete on that day at the same place, 'fear fell on them'.[49] For the Paraclete does not (C.133) make a person perfect straight away when he comes. He who has received the Paraclete has the knowledge of the whole truth so that he is saved, but he only stands at the beginning of the way to complete Perfection [for] right up to the day that he departs out of the world he keeps on growing. This is illustrated by what we discussed above, that when the apostles had received the Paraclete they were afraid to seek the company of pagans until our Lord reprimanded Simon, and Simon his comrades, 'for our Lord has sent us among wolves, not to righteous lambs'.[50] Paul, also, when he saw that his correspondents through fear were not straightforward about the Gospel after having received the Paraclete, corrected them, as is described in the Letter to the Galatians.[51]

19. Nonetheless, I am not saying that they were not in the process of being made Perfect. I am only saying that it never happens on one and the same day that someone receives the Paraclete, is made fully Perfect, and that fear is taken from him. However, whoever receives the Paraclete does receive knowledge of the whole truth. On the other hand, if someone does not know the truth, he has not received the Paraclete. The apostles, therefore, did know the truth after receiving the gift of the Paraclete, but on some occasions they were afraid and did not preach as they should have done. Therefore, Paul said to them, (C.136) 'You did not receive the spirit of fear',[52] and then they were heartened and, while accepting that they would be killed, they

48. Apocryphal. For 'the gift of the pledge', cf. 2 Co 1:22, 5:5; *Memra*-1.2; 3.11-14; 15.16, 19.
49. Cf. Ac 2:2; *Memra*-20.10
50. Cf. *Acts of John* (ed. Zahn) 4ff.
51. Ga 2:14
52. Rm 8:15; 2 Tm 1:7

وُالْا قَزْمكَمُا هْمكْمِلْمْ هْمِ هُا وهُحْلا قَزْمكَمُا: هُكْ هـزُوْا هَوِسْتا ەهْبِم هعِزْا لحْمِلْمِلْمْ. ەهْزُه. هُا ىمِ نْحْ. هُحْلا هَاوْحْ هُحْلا لحْمِلْمِلْمْ هْمِ هعْمِ وهُم

now preached resolutely. Thereupon the Holy Spirit made them correct each other until they were Perfect.

When the Paraclete comes, a person learns the whole truth. Once he has learned the whole truth, fear is gradually taken completely away from him; thus he is set free. And once he is free, he is made Perfect. When his vessel is perfect and he has fashioned its shape,[53] he grows day by day in love until the day that our Lord wants to take him off to himself. Then his dwelling is with him who is our God. He is everlasting and unchangeable, he remains forever as he is. He is glorified by his beloved and rejoices with them unto the ages of ages.

20. Concerning the saying 'Shake off the dust from your feet',[54] consider the following: When the apostles had entered somewhere and the inhabitants did not want to receive them, the apostles were angry with them and hard on them since they were still children in the truth. The apostles wanted to do the same as they had wanted to do when our Lord was still with them, namely call down fire from heaven on the village that did not receive them; this, in fact, meant that they reacted just like harsh people still react today. But our Lord reproved such an attitude firmly: 'Think no more of such a thing!'[55] He refuted them because, like children, they were still removed from the truth in this matter. He wanted them not to be so harsh, but to shake off the dust and leave (c.137) in peace. But from the person who did not receive them, not even when they prayed for him, our Lord will require satisfaction unless he repents. So whoever shakes off the dust and yet quarrels with the person who does not receive him is not an Upright person.

Finally, when they were Perfect in the Spirit, they heard from our Lord that they should pray for anyone striking them;[56] how much more should they pray for someone

53. Cf. *Memra*-24.2
54. Mt 10:14
55. Cf. Lk 9:53-56
56. Mt 5:44

ضْهلِحضَ: ٥هُا وْالِحضَ هُالُا هُسلَم وْوُلْاه: ٥هُم هِنْم مُنْد هُم هِي هُم حسَهصُا حبْهُا حسَهصُا وِرُحْا هُنِّ وْبِحْنَه حصُلْاه: ٥كِضَه نهْا٥ه هُهنْه٥ه حهُا وَالِهَوِم لَكُوْ: ٥لُا حُحَ ٥لُا ضْعلَمكِ: ضْ أَلِهَوِم أَحهُا وَالِهَوِم. ٥ضْعلَمضَ٥ سضَلَعضْ٥ حُم وُسهَوِم حسُكَم حُحضَم٭

(20) ٥هُم وضْه ٥ثُلا وِقْلِحكَضْ: هُا وِحُكه وِهَه حبْ٥هلُا ٥لُا هُضْكه أُنَم: ضْ لِهْلِم ضْم هنُوُا: ضْهلِوُحضَم ٥هَه وِحْبِ٥ وْنحبْ٥ه هُهلِهُضْم حكِضَه: أَسِ وِحُضْ وِهَه ضْنِ٥ حُهضَه: وِنسلَم ثهوُا ضْم هضَهُا حُلا هنَهلُا وِلُا هُحكَلا أُنَم: أَسِ وِحُحبَم ٥هضَهُا إِنُهُا هضَتُا. أُلا هُنِّ حضُلُا حالُا حضَه: وِأَ٥ح أَسِ ٥وُا لُا لِاسْهضَم. ٥هنُا أُنَم لِلمْلِم وِلِهْلِم ضْم هنُوُا حضَوُا: وِلُا تهلهُضَم: أُلا ٥هَه نُحرَلِم ثهُلا ٥اوَلِم حُهكُضُا. ضْم وُم وِلُا هضَضْلا وِهُا حكَه٥: أُه ضْ هضَكْلِم حكَه٥ِه: أُلا لِاُح: هُنِّ أُحُه وِهَ حُه. ضْم وِنُضْ وُم ثهُلا ٥نُوُا حُم ضْم وِلُا هُحكَه: لُا ضَلم.

هنُضُا وُم ضْ ٥هَه حِهَتنُوُا وُحنَ٥س: ٥هُنُا هضَه ضْم هُنِّ: وُبرُكَم حُلا ضْم وِهُتا حكَه٥. سْ حضُا ٥هُصُلا برُكَم حُلا ضْم وِلُا هُتا حكَه٥: أُلا ٥س حُه حسَهضُا وِوَسُا حكَم وِلُا هُحكَلا أُنَم. أُلا ضْم حُلَوْ وُالِحضَ هُتس وِهَه

who does not actually strike them! Yet, woe on the Day of Judgment to him who has not received them.[57] After having become Perfect, they were indeed struck and dragged and thrown out through one gate, yet they returned through the other one, begging on behalf of their persecutors that they might live and not be burned, although they once begged just this about those who did not receive them.

Here ends the fifth *Memra* on the 'milk of the children'.

57. Cf. Mt 10:15

ﻣَﺎﺩﺍُ ﻭَﻣﻌﻤُﺎ

ﺣﻪَﻣ ﻣﻪُﺰَﻣ ﻭِﻩَﻣ ﺣﻪَﻣ: ﻣﻪَﻤﻤَﻣ ﻭِﻩَﻣ ﺣﻪَﻣ ﻫَﻣ ﻟﻮُﻟ: ﻣﻪُﻜَﻣ ﻫَﻪَﻣ ﻫَﻣ ﻟِﺴَﻟ: ﻣﻪُﺤْﻣ ﻭِﻩَﻣ ﻫَﺴﻪَﻣ ﻭَﻟﻪَﻣ: ﻣﻪَﻜَﻣ ﺃَﻣ ﻫُﻣ ﻭُﻟ ﻣَﺤَﻤَﻣ ﺃَﻣ: ﻣﻪُﺤْﻣ ﻭِﻩَﻣ ﻭَﻤﻌﻪَﻣ ﺃَﻣ.

ﻣﻪْﻣ ﻣَﺎﺩﺍُ ﻭَﻣﻌﻤُﺎ ﻭَﻜَﻟ ﻣَﺤﻪُﻟ ﻭَﻜَﻫﻪَﻭَﺍ.

Memra-Six

ON THOSE WHO ARE MADE PERFECT AND CONTINUE TO GROW

Summary: Metaphors of the crafting of royal jewel chests and gold vessels parallel the preparation of a person for Perfection. Receiving the Paraclete, the Perfect one defeats Satan, dwells in the spiritual Eden, and grows to the level of angels.
(C.140)

1. Let us now explain how one becomes Perfect, and how one can grow after he has become Perfect. Just as when builders and workers want to build a house or manufacture a chest for the king's precious possessions, they say to the king after they have built the house out of squared stones, and it has taken its shape, its construction is ready and its windows and doors have been decorated, 'See, the house has been completed,[1] you can now fill it with whatever you like'. Then the king begins to fill it day after day with all sorts of goods.

2. Goldsmiths also, when they cast a golden or a silver vessel make an opening in it with a lid on it, (C.141) provide a fastening with a catch in case a stranger wants to steal something out of it when the owner is not there. Then

1. Literally, 'made perfect'.

ٱلْحَامِدُونَ

ٱلَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ

(1) سَيَقُولُ لَكَ ٱلْمُخَلَّفُونَ مِنَ ٱلْأَعْرَابِ: شَغَلَتْنَا أَمْوَالُنَا وَأَهْلُونَا، فَٱسْتَغْفِرْ لَنَا. يَقُولُونَ بِأَلْسِنَتِهِمْ مَا لَيْسَ فِي قُلُوبِهِمْ. قُلْ: فَمَنْ يَمْلِكُ لَكُمْ مِنَ ٱللَّهِ شَيْئًا إِنْ أَرَادَ بِكُمْ ضَرًّا أَوْ أَرَادَ بِكُمْ نَفْعًا؟ بَلْ كَانَ ٱللَّهُ بِمَا تَعْمَلُونَ خَبِيرًا. بَلْ ظَنَنْتُمْ أَنْ لَنْ يَنْقَلِبَ ٱلرَّسُولُ وَٱلْمُؤْمِنُونَ إِلَىٰ أَهْلِيهِمْ أَبَدًا، وَزُيِّنَ ذَٰلِكَ فِي قُلُوبِكُمْ، وَظَنَنْتُمْ ظَنَّ ٱلسَّوْءِ، وَكُنْتُمْ قَوْمًا بُورًا.

(2) وَمَنْ لَمْ يُؤْمِنْ بِاللَّهِ وَرَسُولِهِ فَإِنَّا أَعْتَدْنَا لِلْكَافِرِينَ سَعِيرًا. وَلِلَّهِ مُلْكُ ٱلسَّمَاوَاتِ وَٱلْأَرْضِ، يَغْفِرُ لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ، وَكَانَ ٱللَّهُ غَفُورًا رَحِيمًا. سَيَقُولُ ٱلْمُخَلَّفُونَ إِذَا ٱنْطَلَقْتُمْ إِلَىٰ مَغَانِمَ لِتَأْخُذُوهَا ذَرُونَا نَتَّبِعْكُمْ، يُرِيدُونَ أَنْ يُبَدِّلُوا كَلَامَ ٱللَّهِ. قُلْ لَنْ تَتَّبِعُونَا كَذَٰلِكُمْ قَالَ ٱللَّهُ مِنْ قَبْلُ، فَسَيَقُولُونَ بَلْ تَحْسُدُونَنَا. بَلْ كَانُوا لَا يَفْقَهُونَ إِلَّا قَلِيلًا.

the goldsmiths say to the king, 'See, your chest is ready,[2] gather all your precious belongings into it; you can rely on it'. Then the king begins to store all sorts of merchandise in it day after day.

So it is also with a person once he has lowered himself from all things that are on earth, has subdued[3] his mind night and day, who counts everyone else better than himself, has emptied himself of all he possessed, and kisses the feet of his enemies. Our Lord will look upon this person's lowliness and send him the Spirit, the Paraclete, and he shall know the whole truth. Once he knows the truth, he will be able to distinguish truth from falsehood and wrestle with Satan and overthrow him as our Lord has overthrown him; and he will be free from evil thoughts. When he has conquered his enemy, he will be able to rest from this enemy's burning arrows—his painful sores will tighten into scars; his bruises caused by blows will heal, he will be his own guard of all his limbs. Then the king, Christ, will say, 'Behold, this person is now as perfect as on the day I fashioned him'. Then our Lord will open (c.144) the gates of heaven to him, and he will enter and enjoy the riches of its mysteries.

As the king we spoke of is daily putting precious objects into that treasury which the builder has built for him or the goldsmith has forged for him, so it is with this person: while living in the flesh on earth, his mind daily dwells in Eden in the Spirit, that is, in the heavenly Jerusalem. Thus he grows daily and is fattened, delighting and rejoicing in the Spirit, until he arrives at the measure of the spiritual angels. Then our Lord will come and take him away completely from this world, as he already took away his mind and introduced it into Paradise, and there, in the heavenly Jerusalem will be his dwelling place.

But first he will have kept the major commandments about which I have written above, and he will have be-

2. Literally, 'is perfect'.
3. Literally, 'has broken his mind'.

كه وْهسا قَزْمكْلِها: هسْبه هُكه هنوْا. هها وَبْه هنوْا: هُبْم هُنه هنوْا هم وُكْدالُ: هههَهلُه كم هلُهنا: هههُ كه: أم وهُسقه هُنْ: هَهسْوْ كه هم هُسقحُلا حَقُلا. هههْم هل وْرهُم كحكْحُده: هسه هم كْاوْهِم مْقْا: هَسلُهت هُقهُلا وصَاكَهِم: هْالمكْم اهُنا وهَتهُاه: هها نُلُوْا كلا هُكه هَوْهَقِم: هُبْم أهَ هُكحُا مهَسُا: وها هَصَّلا كهَنَ هنُهها هُنا: أم وْحهها وْكحْلُه. هُبْم هُلُس كه هُنْ أوْحا هصَتْنا: هكْلا هههْكْلا حهاوْهه وْوْا.

هَامَ وهُنا هُكحُا هُكْهم نُخُلا هُلُم حهه حْه كْلا وْحنا كه أوَهطُا هُسهلا كه أههُنا: هُصُنا هُنا كَنهُا صَ هُلُم كَاوْحُا كهْكْ: وْحنْه حزْهس هُكْهم حْبْ هْ: هُه وْم كَاوْهكْم وْحكْلا: هههُ مْح هههْم هُ هم: هههَهُهه هههُهَهم حزْهنُا: حبْها وْالُا كهههسلُا وْتْا وْهنْا: هههْم الُا هُنْ هوْح كه حهُه هم هُنا كُحهُا: أم وْوحْه حزْهنْه كَاوْهكْم كْكْلُا. هاهُا: هاهُم هُوْا هُههْه كَاوْهكْم كْكْلُا.

هُبهُلَا وْم: هُكْم هُههْنْا وْهوْحا هُكه هههْم هم حكْلا نُلُه إنه هْم هُهكهْ: هها وْالكهْ ههْالههُم مْلُه هْههْم: هْ هُكْه حهُا هُ وْهُالُا هههُكْسلُا: هههْا هُههْه اهُم. هُهُ هِ هُهْا وْكم هُنْ: وْالكْم وْههه هُقَّطْا هْهَّطْا هههْا هُبْهْا: هُحتْ هههُطُا وهْتْا: هْتْبْ وْحنْه وهُنْ هه نُحُا هههُطُا

come Perfect. After having become Perfect and having lowered himself more than others, he will have mounted to that great glory—there is his dwelling place. Such is the dwelling with our Lord, which has been ordained for the humble and meek and holy, who are the inhabitants of the City of Life, who perform the good, acceptable and perfect will of our Lord,[4] while praying that the will of God be done by those on earth as it is done by those in heaven.[5]

The end of the sixth *Memra*-about the one who becomes Perfect and continues to grow.

4. Rm 12:2
5. Mt 6:10

مَعامدا ةعلا

ةيحَصنا: ضب معزكم ةحتفه ةلكها خاوخنتا أم ةهها حقصنتا.

حكم مَعامدا ةعلا وكلا إنع ةعيحَص ةنث.

Memra-Seven

ON THE COMMANDMENTS OF THE UPRIGHT

Summary: Discourse on the way of Uprightness for those who choose not to take the hard road of Perfection. One needs to follow the Ten Commandments and the Golden Rule. The Upright must avoid dealing with any kind of magic or magicians. A person dies or lives according to God's decision, not Satan's. The Upright are given a medical ministry to those who need to be physically healed.
(c.145)

1. [This is] about the commandments addressed to the whole world on how to become Upright ones. Since not everyone drives himself to ascend to Perfection, these are the commandments for the Upright: 'Do not kill; do not commit adultery; do not steal;[1] honor your father and your mother;[2] have mercy upon the afflicted; do not fornicate; do not bear false witness;[3] do not plunder or defraud;[4] do not covet your neighbor's bull, nor his ass, his house, his wife, his field, nor his vineyard;[5] do not pull up his boundaries.[6] Whatever you hate, do not do [it] to your neighbor,[7] for as you wish people to do to you, so you should do to them.'[8]

1. Ex 20:13-16; Mt 19:18
2. Ex 20:12; Mt 19:19
3. Ex 20:14, 16
4. Lv 19:13
5. Ex 20:17
6. Dt 19:14
7. Tb 4:5; Didache 1:2
8. Mt 7:12; Lk 6:31

صَّامِدًا وِهَّدًا

وِبَلَا هُّوصِبًا وِصَّاتًا

(1) كَلَا هُوصِبًا وَاصَّمَّبِ حَفَّكَ كُحِصًا وَامِصَّ تَوهُّوِ صَّاتًا. كَهِ حِمِ هُّكَبِ كُلِّ تَعهَّه وِتَهُّه كَحِهَّمِنَّوِاًا. هُكَبِ أَنَّوِ هُّوصِبًا وِصَّاتًا: لَا أَهلَّهلا: لَا اَكِّوِ: لَا أَحِنَّوِد: مَهُنَ لَاكَّوِمِ هلَاهُبِ: هَاوَّمِم كَلا كَكَّنَّزًا: لَا أَرِتًا: لَا أَهِنَّوِ هُوهَوِاًا وِهُّوِمِزًا: لَا أَكَّوِ: لَا اَلِكَّوِم: لَا أَوِّي أَوهَّوِ وِمَّحِبِ هلَا سِهَّنَّوِ هلَا كَمِلَّوِ هلَا أَيِلَّاوِ هلَا مَّهَكَّوِ هلَا هَزهَّوِ. هلَا أَحهَّوِ اِمَّوهَّوِ. وهَّنَّم وِهَتَا أَيِلَّ لَا أَحِنَّب كَمَّحِنَّبِ. هَّامِ وِرُكَا أَيِلَّ وِتَحِنَّبِ كَبِ حَتَّتَمُا: هُصَّتَا حَنَّب كَهَّبِ.

حَزَّم وَّبِ حَهُكَبِ هُّوصِبًا هُوَّا اِنَّمِ صَّاتًا: وِكُلَّوِ وِهَّمَّزًا. أَمِصَّ حِمِ وِهَتَا وِلَا اِنَّمِ تَمِلَّكَّوِ: أَوِ تَحِنَّوِد هَتَّوِ أَوِ تَوَّوِ كَحَتَّزَّوِ: أَوِ وِتَّوِلا حَمَّكَّوِ هَحَهَّوِ: أَوِ وِتَعَّوِد لَّاِيِلَّاوِ أَوِ كَهَّحَهَّبِ وَّامِ كَاوَّكَّوِ. هَّاوِهَّوِ وِلَا كَنَّب كَمَّحِنَّوِ هُتَا هَّبِ وِهَتَا هَّوِ: هَّوِ هُوَّا صَّاتًا كَبِ تَحَنَّ وِهَّهُّلَّا وِمَّحِنَّوِ: هلَا تَحَاد كَحَا وِمَّحِنَّوِ: هَّوِ هُوَّا صَّاتًا مِبَم كَّهُا.

أَمِ وِهَتَا أَوِد وِلَا اِنَّمِ تَهُلَّوِ أَهُلَا صَّبِ صَّهِحَلا: هَاِ هُلَّا هَتَا حَصَّبِ وَّهَهَّهَا كَوِ: هرُكَا وَّامِ

However, by these commandments a person [only] becomes an Upright one, subordinate to the Perfect ones. For, just as one does not want someone (C.148) to kill him or steal from him or harm his animal or trespass on his field or vineyard or approach his wife or anything he owns on his land, if he himself does not do what he hates to his neighbor, he will then become an Upright one, passing through the property of his neighbor without causing grief to the latter, thereby becoming an Upright one before God.

Moreover, just as he does not want a person to curse him, not even when he makes a mistake, if he turns away from hating the one who shows him up, he would like them to forgive him when he is caught in transgression whether in adultery or in stealing. Even if he should go as far as to kill someone, he wants people to forgive him when he asks this from them. He should act similarly to whomever injures him with wrongs such as these, and [thereby] become an Upright one. Just as he would like someone to feed him when hungry and to refresh him when thirsty, and when he travels in a foreign country [to have someone] bring him into a shelter in winter and into the shade in the summer and give him what he needs, and just as he would like someone to clothe him when naked and give him shoes when barefoot, so should he do to others, his fellow human beings.

2. For everyone is 'a son of Adam', indeed, our neighbor and our fellow human being. If it is difficult for a single individual to clothe a naked person on account of his poverty, five or ten should join together and clothe the flesh of their neighbors. But whoever does (C.149) this is inferior to the Perfect because he has not renounced the world and become sanctified and taken up his Cross, gazing upon heaven and understanding the truth that is the perfect Cross of our Lord.

Just as when he is ill in a foreign land he wishes that strangers would pick him up and heal his diseases and his

وَهْلَةٍ حَهْمَكْلَا تَعْفَى كَهْ: أَه حَيْوَا أَه حَيْنُكَلَا: هَدِهُا حَفْلَا أَ هَعْلَوْهِ: رُحْا وَتَعْفَى كَه ضَ حُنْا هَسْهَى: هُضُنُا تَحْبَ هُه حَفَى وَهَعْفَلا هَه أَمِ هُكْمِ هَقْحَكُلَا هُهُوَا صَانُا. هَامَضَ وِرُحْا وِلَمِ تَهَكَّهِوِمِ ضَ صَفِ هَنَسْهَ هُا وَرِحْا: هَاهَلَا وُالَا صَاهَسُا تَكَّهِوِمِ حَهَلَوُا حَهَلَا هَحَلَّكُلَا حَفَلُا: هَلَكَى كَه هُا وَسَهَ كَه: هَامَضَ وِرُحْا وِلَمِ تَحَفَه هُا وَعَكَس: هَنَهَاتَه هُا وَسَهَس: هُضُنُا تَحْبَ هُه لَاسْتَا حَتَّ هَهْهَ.

(2) هُلا حَمِ وَحَ أُوم وَهِ: هَنَحَى وَهِ هَحَ هَهْرِ. هَا هَفَا حَنَلَكُسُا هَى سَبِ لِمَ وَتَحَفَه هَلَّا هَهَصَّنَهْاَه: تَعَلَّهَاهَى سَعَفُا أَه هَهْتَا لِمُقَّى أَصِبُا هَضَفَى هَهْنَا وَهَتَحَهَى. هَهِ وَحْبَ هُضُنُا هُهُا رَهَوَ هَى حَمَّتَا: حَهُوَا وِلَا أَهَلَوْهِ هَى أَوَحُا: هَاهَبَهِ هَعَفَلا رَهَضَفَه هَسَ حَعَضَنُا: هَاوِنُمِ هِنُوَا وَاهَلَوْهِ رَكَحَه حَمَّتَا وَهُنَ.

هَامَضَ وَا هُهُا كَه هَاحُا حَاهَسُا: رُحْا وَهَفَى هَا كَه نَوَحَتَا وَنَاهَ وَهَنَّوَهِ حَاحَّوَهِ وَهَنَّوَهِ: هُضُنُا أَه هُ تَحَبَ لَاهَقَتَا وَفَحِكَ حَه. هَهُضُنُا أَلَا حَهُكَى هَهِتَا وَهَوَحَا وَاهَ خَاهَوُهُا: هُكَى وَلَا حَهَ هَكَه سَلَا وَنَهَهُا هَوَبَتَا: هَحَهَ هَعَكَى لِمَ هَكَه نَهَهُا هَبَتَا: وِلَوَسَى حَهُنُا كَنُهِ: هَى هَكَه كَحُى هَسُكَى هَهَى هَلا وَاهَ كَى. هَوحُلَهَ وَوَحَا كَه: وِلَوَسَى حَفَنَحَى

trials, so also he shall do to the foreigners who meet him. In the same way he comes to these great commandments in the Torah, upon which depend the whole power of the Law and the prophets[9] and by which a person fulfills the whole Law and the prophets, [namely] 'You shall love the Lord your God with all your heart and your strength and with everything you have';[10] and the one after it is similar to it, 'You shall love your neighbor as yourself',[11] which means all people. You should take care of them just as you would for yourself, in as much as you are able to assist them.

For every person whom you meet is your neighbor, whether you treat him well or badly. A person does not treat someone well or badly who is distant from him, but rather hates the one who is beside him and loves the one who is with him. If a person has mercy on the one who meets him, he becomes his neighbor; yet if he treats him badly, he becomes his murderer. But if he neither treats him well nor mistreats him, he becomes his stranger, as was the case with the fellow citizens of the one who had gone down from (c.152) Jerusalem to Jericho. These fellow citizens became his strangers and the Samaritan foreigner who had compassion upon him became his neighbor.[12]

3. Likewise, everyone is commanded to abstain from fornication and avoid [contamination] of the dead; and whatever is left, living or torn, do not eat as the pagans [do].[13] One should not consult oracles nor use magic arts, nor mutter incantations, which are whispered in the name of idols. One should not consult users of incantations, nor magicians, nor makers of amulets, because all these lead to idolatry.[14]

For it is said in the Holy Law, 'an oracle or a magician

9. Mt 22:40
10. Mt 22:37
11. Mt 22:39
12. Lk 10:29-37
13. Ex 22:31
14. Lv 20:6

أم نعم: وإلا فلا. ولو حلف حنث
أم يمين أيمان وتعم: حط وعصب أيمان وإلا فيمين.
فلو حلف لا حلف أيمان لا حلف أيمان كان حلف
أو حلف حلف ومسه عنه: إلا أن حلف بكلا كحلف
هذا: كحلف وحلوه أو وسم. أن ام عليمسم إلا
عم وكلا حد: هذا عنحه: فان حلف كان: هذا
مكهكه: فالا علاف كان ولا حلف كان: هذا وسعه:
أمن وهذا مكن حنث عبيلاه وهو وسلا هذا عم
أوسعكم للسنه: هذه مكن حنث عبيلاه وسعهوه:
معدنا نحنا وإلاوسم حكوه هذا عنحه.

(3) هكم أحد عقعب كفلف وبلفعب عم ريناا
أم عهو وعملا: معه وعهاوا سعاا أه نلعا لا الكب أم
متقا: ولا يعرعه ولا يزنه ولا بكسعب كعتعلا:
وحعم علهنا هه علكتعه: ولا لاعقا نسه ولا
حنتها ولا حنتبه عقعدا: علها وهكم كحه
وسكلا علهنا نتبه.

أهذ حنعهها عبعا ولا تعلا لاوتم عزهما
معنا: ونتب عقعدا. لا هعلا ووه كم وتنب هكم
ولا كه ولا تنب هذ فعنب يب كم: أه علقاعب
يب جها حعهعب: أه أن أب عا وإلا كم: أه أن
هقب تقت كنت حنتا هيتلاا: أم هذا هاب وهما.
علها هكم حنث الحاب أرتقاا حلا علهتنا:
ونعمب عم عائلاا. لا سنب حما علنه عبهنا

or an amulet maker must not enter your land'.[15] Therefore, we must not do these things, not even if—may our Lord never bring this about—we become completely insane or suffer some illness until our death, or if all we possess perishes, or if our women become sterile for many years like Sarah and Rebecca. On account of these things, we go to imposters and depart from Uprightness. We do not notice how much the ancients endured their temptation until the Lord saved them. On account of our sufferings, we summon magicians and do not imitate Job who endured (C.153) his temptation.

So on account of bearing children—and other problems—we make amulets and do not imitate Abraham and Isaac who prayed to the Lord and he gave them sons.

On account of insanity, we make an incantation and sprinkle water upon the one who goes insane, corrupting him, and the Lord demands his blood at our hands. We do not obey and neither are we able to be reformed. Not even regarding the one in whom there was a legion of devils and who dwelt among the tombs until our Lord healed him[16] do we resemble his parents who did not sprinkle the waters of incantation upon him and thereby corrupt him.

If the charmer desires to sprinkle water upon one who is sound in body and harms him, [is it] not just like when a person harms his companion using iron or a stick or a stone? For [the charmers] are able to harm as our Lord wishes to allow until the judgment day. It is easy for them to harm because they hire evil spirits with their own souls. They pay them soul for soul and then they cause harm. On the day of judgment, God will demand from their hands whatever [the evil spirits] have harmed and the return of the souls that they had agreed upon as a reward for their labor. For in this way, [the charmers] settle [the price] before they send them out to cause harm. (C.156) 'We will give on that day a soul for the soul that you are going to kill

15. Dt 18:11 16. Mt 8:28-34

تْعشَهْوِ: حبُعُا وهُنمُا هِزَه أَنُو. ضَلَّلا ﻟﻪ ضَاتَتِ ضَحلَّمِ مَتْهَا ولَا وُضِيَ لَائِهِ وهُحِنَ تْعشَهْتِ.

ههْلَّلا مَحِبُا ههَنُا وضَاضًا حُحبَّ بِيَ هقَّسْنَا: ولَا وُضِيَ لَاحنُهُم ولَلمعشَه: وُحكَه هُ هُنمُا مِهِحِ حَهُو حتَنُا.

ههْلَّلا قَمنُا حُحبَّيَ أَهقُا هِزُاهَّيَ هَتُا كَلا هُ وُهقَ هَعشَحكَم بِيَ كَه: هأُحَ هُنمُا وهَه ضَاتبُم. ولَا ضَلَّلهَقَسهَم بِيَ هضَلهَهَتَم: هُاقُلا حهَه وُاللا بِهُا ضَه ﻟﻪ حَبُعُا حبُعُا وهَاوُا هنُهَ هِهُا حضَلا هضَهوُا حبُعُا وُاهتَه هُنَ ولَا لَاحُهَهِم وُضِيَ ولَا وُهه حكَهِم هَتُا وُاهقُا هعشَكَهِم.

ٱ زُضَا ﻟﻪ أَهَهقُا وُاه هَتُا كَلا أَسُا وُسكَم ضَهِيَ هَعشَحلا كَه: كَه هُ وهَهاُا وُعشَحلا إِنُه مَضَه حهَزلَا أَه حشَهلُهُا أَه حضَاقُا: عشَحكَم ﻟﻪ أَهَ وزُضَا هُنَ وبَهضَا حبُعُا حَهضُا وِوَسُا. ضَعشَحُكَه ﻟﻪ هعَمه حَهُو وتَلِيُو وُهسُا ضَعقُهُا حنَهضَهُو: تْعقُا ﻟﻪ سُك تْعقُا هُهضَ حَهِ أَلِيُا هِ عشَحكَم: هَحشَهضُا وِوَسُا أُحَ ضَاتبُتهُو هُبُم وعَضَتَ هَتَحُ تْعقُهُا وهَرِه حَهِ أَلِيَ ضَعضَهِ. هُ ﻟﻪ هُرِم ضُا وُهعِوَم حَهِ وُسَضَلِ: وُسَ هُهضَيَ حهَه هَهضُا تْعقُا سُك تْعقُا وهُلِكَ أَيلُم حضَحلُ هَاتبُ. هُ أُسبَم حَهِ مَتْهَا أَم هَتقَا هَهكَم حتَتعُا. ضُلا تْعقُا وُ وُعشَحكَم: تْعهضُو هُهضَ سُحقَه: هوُسهَضَ أَهنُا وضَحضُا هعُتَ تْعهضُو.

by our word and our hands.' Thus the charmers seize hold of the spirits as [they do] swords and kill people. But for every soul they corrupt they give their soul in return, loving the honor of the world and hating their soul.

4. Praise be to you, our Lord! How patient you are because you watch and do nothing, so that perhaps they might repent and not go to the unquenchable fire. But I say to you, upon whom there has come a testing and a temptation from God—whether on account of your sins or so that you might repent, or because you do not pray—our Lord allows you to enter into temptation from the evil one.

5. They can also be tempted by people who do harm to their neighbors, or by Satan because they obey him. But from God comes a testing upon people because he wishes to examine whether they are true in faith, or because in this way it is helpful to that person to become ill physically. But from some people comes a temptation when they harm their neighbors on account of their enmity, exchanging evils with each other. Because of their evilness they heap evil recompense upon (c.157) one another.

Neither a human being nor Satan is capable of making the soul depart from the body unless God wishes to affect its departure through their agency. For [God] commanded them neither to commit evil nor to kill, lest 'You will be avenged seven-fold on the day of judgment'.[17]

But God wishes to affect the departure of people, some through illness and some through fire, or some by falling into a pit or into a well. There are some who [die] through an unclean spirit and some through evil people. God judges those people who murder because he has established for them a law that they must not murder, but he gave them the freedom to do their [own] will.

17. Gn 4:15

(4) ﻫَﻮﺣﺴﺍ ﻟُﻢ ﻫُﺰﻝ ﺣﻫﺍ ﻟَﻴﻤﺰﺍ ﺅﻩﺳﻭ ﻭﺳﺍ ﺃَﻴﻫ ﻭﻫﻩﻫﺍ ﺃَﻴﻫ ﻭَﺣﺰ ﻟﻫَﻮﻫﻫ ﻫﻟﺍ ﺗﺍﺃَﺣﻫ ﺣﺘﻭﺍ ﻭﻟﺍ ﻭُﺣﺍ. ﺃﻟﺍ ﺣﻫﻫ ﺃﻫَﺰ ﺇﺑﺍ ﻟﻟﻤﻟﻢ ﻭﺍﺍﺍ ﺣﻤﻫﻫ ﺣﻫﺳﺑﺍ ﻫﻢ ﻟﻤُﻟﺍ ﺃﻩ ﺗﻫﺘﺑﺍ: ﺃﻩ ﻫﻤﻟﻟ ﺳﻟﻟﺘﻫﻫ ﺃﻩ ﻫﻤﻟﻟ ﻭﻟﻫﻫﻫ: ﺃﻩ ﻫﻤﻟﻟ ﻭﻟﺍ ﻣﺮﻟﻢ ﻫﻫﻫﺍ ﻫﺰﻝ ﻫﺑﻟﻢ ﺣﺘﻫﺘﺑﺍ ﻫﻢ ﻋﻫﻟﺍ.

(5) ﻫﻤﺋﻘﻢ ﻭﻢ ﺃﻫ ﻫﻢ ﺣﺘﺖ ﺇﺑﻟﺍ ﻭﻫﺘﻟﻢ ﻫﺘﺘﻫﻫ: ﺃﻩ ﻫﻢ ﻫﻟﻟﺍ ﻫﻤﻟﻟ ﻭﺍﻫﻤﻫﻫ ﻟﻫ. ﻫﻢ ﻟﻟﻟﻫﺍ ﻭﻢ ﺃﺍﺍ ﻫﻫﺳﺍﺍ ﻟﻟ ﺣﺘﺖ ﺇﺑﻟﺍ: ﻫﻤﻟﻟ ﻭﺭﺍ ﻭﺣﻤﺍ ﺃﻫﻢ ﺍ ﻋﺘﻤﺘﻢ ﺣﻫﻤﻟﻫﺍﺍ. ﺃﻩ ﻫﻤﻟﻟ ﻭﻫﻫﻫﺍ ﺣﺑﻭﺍ ﺣﻫﻫ ﻟﺘﻟﻟﺍ: ﻭﻫﺍﺍ ﻫﺘﻫ ﻫﻫﻢﻫ. ﻫﻢ ﺣﺘﺘﻟﻟﺍ ﻭﻢ ﺃﺍﺍ ﺗﻫﻫﺍﺍ: ﺃﻫﻫﻢ ﻭﻫﻫﻟﻢ ﻫﺘﻫﻫ ﻫﻤﻟﻟ ﺣﺘﺑﻫﻟﻫﻫﻫ: ﻫﻫﺘﻢ ﻟﻫﻟﻫﺍﻫ ﻫﺑ ﺣﺑ. ﻫﻫﻤﻟﻟ ﻟﻫﻟﻫﻫ ﻫﻫﻢ ﻫﻫﻫﻫﻫﺍ ﻫﺑ ﻟﻟﻟ ﻫﺑ.

ﻟﺍ ﻭﻢ ﻫﻫﻫﻫ ﻟﻫﺍﻟﻟﺍ ﺃﻩ ﻫﻤﻟﻟﺍ ﻭﻫﻫ ﻟﻫﻟﺍ ﻫﻢ ﻫﻫﺍ: ﺃﻟﺍ ﺍ ﺭﻟﺍ ﻟﻟﻟﺍ ﻭﺣﻫ ﻫﻫﻫﻟﻫ ﻟﻫﺑﻫﻫﻫ: ﻫﻤﻟﻟ ﻭﻫﻫ ﺃﻫﻢ ﻭﻟﺍ ﺃﺍﻫﻫﻫ ﻫﺍﻫﻤﻫﻫ: ﻭﻟﺍ ﻫ ﺣﻫﻟﺍ ﺃﺍﺍﻫﻫﻫ ﺣﻫﻫﺍ ﻭﺅﻫﺍ.

ﺭﻟﺍ ﻭﻢ ﻟﻟﻟﺍ ﻭﺣﻫ ﻫﻫﻫﻫﻫ ﻭﺣﺘﺘﻟﺍ ﺃﻫ ﻭﺣﻫﻫﻫﺍ ﻫﺍﻫ ﻭﺣﻫﻫ: ﻫﺍﻫ ﻭﺣﻫ ﺣﻫﻫﺍ: ﻫﺍﻫ ﻭﺣﻫ ﺅﻫﺍ ﻟﻫﻫﺍ: ﻫﺍﻫ ﻭﺣﻫ ﺣﺘﺘﻟﺍ ﻫﻫﻫ. ﻫﻫﺘﺘﻟﺍ ﻭﻟﻫﻫﻫ ﺅﺍ ﺣﻫ ﻟﻟﻟﻫ: ﻫﻤﻟﻟ ﻭﻫﻢ ﺣﻫ ﻫﻫﻢ ﻟﻫﻫﻫ ﻭﻟﺍ ﺗﻫﻫﻫ ﻫﺣﻫ ﺣﻫ ﻫﺍﻭﻫﺍ ﻭﺑﺣﻫ ﺯﺣﻫﻫ.

6. [God] will say to them the following on that judgment day, 'On that same spot where you have killed, I have allowed the departure of those people you have killed. But as for you, how did you dare stretch out your hands upon your fellow human being and not fear me, since I have commanded you not to strike your fellow human beings, but to love and honor them deeply?' So when someone's soul ascends, whether the murderer makes his [victim's] blood pour out or batters him, he is condemned for the blood he has shed.

These other kinds of death happened according to the will of God, the souls of people departing by means of them. God himself may desire that [a person die] by means of a river or in a pit or in a well or from a high or small rooftop. How many times does [it happen that] one stumbles against a stone and dies? Even for an unclean spirit (c.160) it is not lawful to kill a person, unless God desires that the death of that person be through Satan. For if Satan had this power to separate the souls from the bodies of people, and especially if he had seen a person who sought to repent and escape from him, wherever [Satan] had an opportunity over him, he would have killed him. Moreover, if a sinful person has fled and transgressed against the law after he has converted, [Satan] has corrupted him. As long as a person keeps the commandments and takes refuge in God, [Satan] is afraid to come near to him.

But these evil spirits who kill, kill by means of a human being, through an enchanter or a magician. If not, therefore, can an enchanter or magician do anything else? Moreover, whoever uses water, and whatever they incant with it, in order to sprinkle upon someone and kill him, or when he buries the incantations in a place in order to harm him, does he not have fellowship with them?

Notice that the unclean spirit does not kill him unless God wishes to take his soul and send it wherever he desires, through whom he desires. That is, according to the level of his deeds, [God] will then prepare a prison for [the

(6) أهَز حكَه ٍي هُصُنا حكَه عهُها وؤسُنا: وُحهَ هُهُصُه وُهلهُا وُهلهُكه. أيكه ٍي أهصُنا أههُكه وهُكحُه. أيكه ٍي هُصُنا وُهلهُكه

soul] until the judgment day when [the soul] will again take up its body and be resurrected with its deeds. (c.161)

7. Satan is guilty of [being] a rebel, teaching people evil deeds and contending with them so they might commit [evil deeds]. He teaches them to renounce God by the will of his soul. For just as people forge a sword and teach one another [how] to hold [it] in their hands, so unclean spirits teach people [how] to hold them in their hands and kill one another secretly with a hidden sword just as with a visible sword.[18] As [with] an iron sword, unless a person holds it with his hands and kills with it, it does not kill anyone; so also the unclean spirits are hidden swords that do not kill anyone unless a person takes them in his hands and secretly kills with them. People take hold of these spirits in their hands because they know [how] to make [the spirits] murderers, sons of Gehenna, denying God and acknowledging them and becoming for them ministers of evil deeds and of the detestable will of Satan who blinds the minds of people so they cannot see the truth.

8. These unclean spirits completely take over people of their own accord because they are obedient to these [spirits] and become their slaves. They violate the law of God and do not keep his commandments; their limbs are contorted (c.164) and the spirits torment them, sometimes openly and sometimes secretly. They have authority, however, only over those who listen to them, as Paul said, 'You are the slaves of whomever you obey'.[19]

9. Therefore, if you wish to defeat these unclean spirits, as well as these people who learn from them and distort their fellow beings through [these spirits], keep the commandments of the Lord and seek refuge in him until you

18. 1 Enoch 7:1, 8:1-2
19. Rm 6:16

ﻭَﺃَﻫ ﻟﻧﺎ ﺣَﻧﺋﻟﺍ ﻩﻣﻟﻟﻟ ﺣﻩ: ﺃﻩ ﻟُﻋَﻧ ﺣﻩ ﻣﺗﻋﺍ ﺣﻩ؟ ﺣﺑﻩﻣﺍُ ﻩﻣﺳﺣﻟﻟ

ﻩﻣﺗَ ﻭﻟﺍ ﻣُﻟﻟﺍ ﺣﻩ ﺋﻩﻣﺍ ﻟُﻋﻟﺍُ: ﺃﻟﺍ ﺃ ﺭُﺣﺍ ﻛﻧُﺍ ﻭﺃﻋُﻩ: ﻩﻣﻋﺑﻭﻩ ﻟﻟﺍﺃ ﻭﺭُﺣﺍ ﺣﺑ ﻣﻋ ﻭﺭُﺣﺍ ﻩﻭﻩ ﺑﻩ ﺃﻣ ﻩﻋﻣﻣﺍُ ﻭﺣﺑﺗﻩﺑﻩ: ﻩﻣُ ﻣﻟﻣُ ﺣﻩ ﻣﻟﻣ ﺣﻩ ﺣﻣ ﻣﻣﻋﻣﺍ ﺣﺑﻣُﺍ ﺣﻣﻣﺍ ﺑﺋﻣﺍ ﺑﻋﻟﺍ ﻗﻟﺃﻩ: ﻩﻣُﻣ ﺃﻩﺩ ﺣَﺗﺣﺑﻩﺑﻣ ❖

(7) ﻫُﻟﻧﺍ ﺑﻩ ﻣﻟﻣﺳﺗ ﻧﻟ ﻭﻣَﺑ ﻩﻣﻛﻫ ﻛﺣﺗﺗﻣُﺍ ﺣﺗُﺍ ﺣَﺗﻣﺍ: ﻩﻣﻣﺗ ﻛﻣﻩﻩ ﺑﺗﺑﻩ ﺃﺗﻩ: ﻩﻣﻛﻫ ﻟﻩﻩ ﺑﺗﻣﻩ ﻛﻟﻛﻣﺍ ﻣﻩ ﺯﺣﻧﺍ ﺑﻣﻣﻩ. ﺃﻣﺍﻧ ﺃﻣﺗ ﺑﻣُﺍ ﺑﻣﻛﻣ ﻫﻣﺍ ﻣﻣﻛﻣﻩ ﻣﺑ ﺣﺑ ﺑﺗﺳﻩ ﻛﺑﺗﻩﻩ: ﺃﻫ ﺋﻩﻣﺍ ﻟُﺗﻣﺍُ ﻫﺗﻛﻩ ﻛﺣﺗﺗﻣُﺍ ﺑﺗﺳﻩ ﺃﺗﻩ ﻛﺑﺗﻩﻩ: ﻩﺗﻣﻟﻟﻩ ﻣﺑ ﺣﺑ ﻫﻣﻣﺍ ﻫﻣﺍ ﺃﻣ ﺑﻩﻫﻣﺍ ﻟﻟﺍ ﻫﻣﻟﻟ ﻩﻣﻣﺍ ﻭﻫﻣﺍ ﻭﻫﻣﺍ ﺃﻟﺍ ﺃﻣﺑﻩ ﺑﻣﻩ ﻛﺑﺗﻩ ﻩﻣﻟﻟ ﻫﻩ ﻟﺍ ﻫﻟﻟ ﻟﻟﺍﻩ ﻩﻣﺍُ ﺃﻩ ﺋﻩﻣﺍ ﻟُﺗﻣﺍُ: ﺑﺍﻣﻟﻩﻩ ﻫﺗﻣﺍ ﻫﻣﺗﺍ: ﻟﺍ ﻫﻟﺗﻣ ﻟﻟﺍﻩ: ﺃﻟﺍ ﺃﻣﺑ ﺃﺗﻩ ﺑﻣﻣﺍ ﻛﺑﻣﺗﻩﻩ ﻩﻣﻟﻟ ﺣﻩ ﻫﻣﻣﻟﻟ. ﻫﻟﺃﺳﺗ ﺑﻩ ﻛﺣﺗﻣﻣﺍ ﻩﺗﻩ ﺋﻩﻣﺍ ﻛﺑﺗﻩﻩ: ﻫﻟﻟ ﺑﺗﺗﻣ ﻭﻣﺗﺑ ﻛﻩﻩ ﻫﻟﻟﺍ ﺣﺗ ﻛﻩﻧﺍ: ﻩﻣﻣﻧﻩ ﻛﺍﻛﻩﺍ ﻩﻣﻩﻭﻩ ﺣﻩﻩ ﻫﻩﻩ ﺣﻩﻩ ﻫﻣﻣﻣﺗﺍ ﻛﺣﺗﺍ ﺗﺗﻣﺍ ﻩﻛﺣﻣﻩﻩ ﻫﻣﺍ ﻫﻟﻧﺍ ﻭﻫﻟﻧﺍ ﻫﻣﻫﻣﻟﺍ ﻫﺑﻛﺗﻩﻩ ﻭﺣﺗﻣﻣﺍ ﻫﻩ ﻩﻫﻟﻟﺍ ﻭﻟﺍ ﺗﻩﻩﻣﺑﻩ ❖

(8) ﻫﻟﻟﻛﻫ ﺑﻩ ﻫﻟﻟﻛﻫ ﻛﺣﺗﻣﻣﺍ ﺗﻩﻩﺍ ﻟُﺗﻣﺍُ ﻩﺗﻩ ﻫﻩ ﺭﻫﺍ ﺗﻟﻟﻩ: ﻫﻫﻫ ﻭﻟﻟﻟﻩﻩ ﻛﻩﻩ:

depart from this world and you will be victorious in both worlds. But if not, watch out, the evil people will tear you to pieces in a single day. But whoever cannot endure this affliction in the short time of human existence, how indeed will he endure Gehenna? Are not my illnesses and my brief affliction worth it to me [for] the Lord will redeem me and I will go to his rest, rather than I should break his commandments on account of health that does not last, but then go to that eternal torment? The sons of Adam are convicted because they learn from Satan their murderer and treat with contempt God their savior.

10. Therefore, if our Lord does not desire that someone's life work be finished, he does not die, neither by means of Satan nor by people. Even if they mutilate (c.165) his body in some way, a person is saved and does not die if there is a single hour or day left for him. If this were not so, consider how people beat their neighbors until they maim them, and yet they do not die.

11. Consider how brigands fall upon people. Sometimes, a hundred people are killed by ten or twenty men. But there are situations in which a hundred brigands are not able to kill ten men because God does not wish to bring about their deaths on that day. These are murderers, guilty of spilled blood, from whom, despite their [the murderers'] will, [people] have escaped.

12. [In the same way], God does not allow evil beasts to kill people, unless [he] wishes to bring about their death through beasts, because it is written, 'I will cast fear and dread of you upon rapacious beasts'.[20] But wherever he wishes to take away the fear from evil animals, they will kill and tear people apart. Anyone who wishes to do evil to someone, but does not have an opportunity, sins greatly in

20. Gn 9:2

ولا :اهُكُا وَكحا هُهوهُا نُا نَحنَم :امُحنَم حهُم حَضَا مههه
ههُم هُوهُبُقوهِ هُمسُحكم هُوُهُتهُم: همُهُبُتِ هُهُنَم
حرح رح كُحنُلا: هاهُلا أهُلا هُهنُلا: نُا حُكم هُم
أهُنا: همُكم وِم همُهُمسُم حهُم هُتُلهُ حُحتهو: همُكم
هكُه مُلا: هُهُم هُهُم هُهُم هُهُم هُهُم هُهُم هُهُم
أيهُم حَضَا.

(9) أل زُحا أيا هُصُا واُرحا حَوهنا لهُقهُا
مكحتنُعُا هُكم وهُحُم همُم هُصُحكم حهُم
مُحتهُم: لهُ هُوهُبُقوهِ وهُنا هاهُكُوها حه: حوُحا
وهُم أيا هُم هُحهُا هُنا أيا أيا زهُنا حُاوهُم
هُتُحُا: أهُه هُا هههُهُم لهُ حنُعُا صَقا زحُنا زحُنا
حهُحُا. هُم وِم وهُنا أهُحزُنا وهُكُا زحُنا وَحنُعُا لا
ههههُحا: كُوهُنا هُم أهُم هُههُم وَهُهُحا؟ لا هُهُم كُم
صَاتَ هاهُحزُم وهُكُا زحُنا: ههُهُم هُهنُا هاهُا
كُنُسهُه: ولا وهُا إنا هُوهُبُه هُهُا هُحهُنُا ولا
ههُهُا: هاهُا إنا حهُه أهنُعُا وَحهُكُم؟ حنَت أوُم وِم
هُهُمسُحَم حهُوُا وهُحَم هُم هُهُنُا هُهُحهُه ههُهُم
لُلهُحُا هُسهُهُه.

(10) ألا هُصُا زحُا هُنَّ وأهُكُم ههُههُه وإنه
لا هُلُا لُا هُم هُهُنُا ولا هُم حنَت إنهُا: أهُه هُا ههُههُم
هُه حهُم وِم أهههُهُم: هُهاهُكُم هُه حُنهُا
ولا هُلُا: أهُه هُا هُهُا هُه سِا هُحدُا أه هههُا: هالا
هُهم حهُكُم أهُم هُشِم حنُعُا حسُحتهُه حوُحا
وَههُنُم هُه هُهُم ولا هُهُم.

his heart, because as far as he is concerned the evil has already been done. Whoever by his desire refrains from evil and does good, praying to our Lord and shedding tears before him, turning away from (C.168) evil and doing good, our Lord will receive him and rejoice especially in the sinner who does good, as it is written, 'There shall be joy in heaven concerning a sinner who repents'.[21]

13. Consider again how people fall into wells and pits and streams and from precipices and from a rooftop; how many times are they beaten with iron and rods and stones and yet do not die, because God did not want their death to happen on that day they were beaten? [On the other hand,] how many times is one struck on the cheek or with a stick and his soul departs? Look, is it not evident that [this happens] because God wishes that his death happens in that hour? Moreover, sometimes a house falls upon him and he does die; and sometimes they throw him down from the wall and he does not die.

Then there are those who fall from the full height [of a man] and his soul flies away. Look, is it not evident that every person goes according to his [allotted] measure of [days], as it is written, 'Behold, you have given us days with measure and our existence is as nothing before you'.[22] On account of this we beseech you as people who have freedom for whom the Law is laid down and the Kingdom promised to us—Gehenna too is prepared for us—(C.169) let us guard our souls and draw back our hands so that we do not strike anyone, not even with our finger, lest his soul depart and his blood be required by our hands and we descend to the Gehenna of unquenchable fire.

Also whoever stumbles and murders, if he repents and sits in mourning, in prayer and in humiliation, in remorse of soul and with tears before the Lord, [God] will forgive him as he forgave David when he repented and

21. Lk 15:7 22. Ps 39:5

(11) ةاهلَّضلا أمض نُهكم كَهقُتْا ىَلا حنت إنهُا. ةالا وهةم هُا إنقَم ههَلكم حهةم كَهذا كِحتَّم أه كَهتَّم ةالا وهةم هُا كَهقُتَّم ولا هزم هُلكم كَهذا كِحتَّم: هَلَّا ولا زُحا كَدُها وتحب هَههُمةم حهه ههُا. هُكم وم هُلَّوْلا أنم ههُمَم أنم وهةم: هَلَّا وُولا حزهُمةم ألفكلها هَمةم.

(12) ولا ستةاا ضَعقُاا هَحم كَدُها وتقلح كَحتَّتُهُا: ألا زُحا وتحب هَههُمةم حب ستةاا. ههَلَّا وهلَّمت وُوسكلةم هزهلةم أوضا ىَلا ستةاا هسَتكُاا: أضا وم وزُحا وتقت وُسكلةم هَم ستةاا ضَعقُاا: هُلكح وم هةتهُ كَحتَّتُهُا. هُحهَم وم وزُحا وتحاه حكَنهُا ولا أاما ضَابةهِ: هَسها سُها حكَحه: هَلَّا وهَم ُاهِوم وَكه أهلَّضلا ذَا كه ضَعقُاا: هَم وم وهَم زهتُه هَلطلا هَم ضَعقُاا ولأاح ههُا هَم هُنَ هَاهَ وقذا هزهَهِوم: هتُه هَم ضَعقُاا هتُب هُحقُاا: هههَلا كه هُنَ ههُ حسُها ولأاح مَّنأَلا: أم وهلَّمت: وسُهاا أهةا ضَعهُا ىَلا سُها ولأاح.

(13) أهلَّضلا أهح أمض نُهكم حنت إنهُا حضَاقا ةحكَهةقُاا ةحسَهةقُاا: ههَ هقَفها هَم أُزُا: هحكَم ههُا أحتَّم حقَزلا ةحسَهتَّا ةحضَاقا ولا هُسلَّم: هَلَّا ولا زُحا كَدُها وتهةا حهه ههُا وحكَم ده هَههُمةم. ةههُا أحتَّم حُكم إنم حقُها أه حهَحَهُا هنهُا تههَه. لا ها مَّمحا هِ وهَلَّا وُرحا كَدُها وتهةا هَههُمة حهه هُحدُا؟ ةالا أهح وتقلا حكهِوم ضَدُا ولا هدُا: ةالا

poured out his soul before the Lord. For David said, 'My Lord, see my submission and my toil, and forgive me all my sin'.[23] God saw the obedience of his lowliness and the labor of his request, and forgave him and raised him to honor. Then, let us deeply love our God and love and honor every person so that we may inherit the kingdom—which is promised to us—whose rest does not pass away nor is its delight ever dissolved, neither is its feast ended nor do its wreaths wither, nor is its bridal feast done away with.

14. Let us petition the Lord concerning all our trials, as it is written, 'Every sickness the Lord heals'.[24] He reviled and condemned the utterance of the lips of the unrighteous,[25] that is, of magicians and soothsayers, and of charmers and writers of amulets, snake charmers and diviners.

But if you wish to be healed without sins, wait for the Lord (c.172) and pray to him, and he will heal you from numerous human and satanic temptations. If it is right that in this world you shall be healed, in this world our Lord will heal you. If he does not heal you in this world, then it is to your advantage, for in that [other] world he will give you rest, extol you, and make you cheerful, because you have waited for his redemption until your departure from this world. Do not be frightened by the stress of your illnesses so that for the sake of physical health you go killing your soul, whether your body is healed or not. It is better for you to endure a little temporal affliction rather than go to that affliction of which there is no measure.

If it happens that your body is healed by being with these false people, you will not know that your soul has become ill, a sickness that will last until the day of judgment. Your condemnation will be then because you have fled from illnesses and afflictions of a short duration; you will go to the affliction from which it is not possible for you

23. Ps 25:18
24. Ps 103:3
25. Ps 59:12

وئقلا حكَهِم هسُحا رئَهوُا ههُلْا: هَاما وهُبم كُه هُم هُهوُا ولا هُلْا:

هَاما وكُا وهلْا هُههمُا نُقلا ههُنما نَههه. لُا ها بَبَمُنا هِم وحُههسهُه أُزلا هُحنُه أُسِ وُهلَّحت: وها حُههسهُا مُهِحما هههُم هههُم أُسِ لُا هُبُم هِه مبُهسِ. هُلَّا هُنا حُنَّمَ هُسهُم: أُسِ حنَّت إِنُعا وَاما كُ سَاوُاا: ههَم كُ نُهههُا هُسكُمُا كُ هُحنهُاا: أُه هسلَّمُا كُ كَهُنا: نَلَّ نَههُ ههُههه أَمبَّت: ولُا نَالَّ حكَنُعا أُهلُا حرَحَ: وُحمُا أُهُم كُه هههُ نَههه هُحاكَما وهُه حَابَّب: ههَه حَهَهُنا وئهوُا ولُا وُحمُا.

أُه هُم وهُعهؤُه وُم هُهلَّا: أ أُلْ ههُلْ هُحاطُا هحَرُكاُا: هُحهُهُمُا هحَهُا نَعهُا: هُحبَقنُا مِم هُنما: هُحُم كُه: أُسِ وُهحُم حبَهَ هُ أُد هُاهَ نَههه مِم هُنما. أُهُن كَهنَ وَهَب: وُسَّ هُنه هُهحُب هنُحكا: هُهحُهه كُ هُكُه سلَّهم. هُسُا كُنُهُا هُهحُبُا وهُصَهُاه هنُعطُا وحُهاه: هُهحُم كُه هَاوخُه. نَمِم وُم هُنمِم لُاكَهِ هنُت هُنَّهُ حهُلنُه: وَلَوُا هُحهُاُا وُهكُمُا كُ وُلا حُنَ نسُه ولا هُهلَوُا حُههُهه: ولا هُلَّ: هههُه: ولا سُهم حكَّمكه: ولا هُهلَهُقلا كَهنُه*

(14) كُلا هُلا نَهتَّهَ وُم هُ هُنما نَحنُا: أُسِ وُهلَّحت: وهُلا حَاد هُنما هُاهُا. هههِطُا وهُقهُاهُه وكَتُلْا: هُنَه وُم وِمُتهُا هُوهُرَّهُا هُواهَقهُا هُوهُلاَت هقَّمنُا هُوكُتَّههُا هُوئسُقا: هُههُهِ حهُه هُههُت حهُه.

to escape, because you have transgressed against the commandment of God. But if you have a disease and there is a doctor near you, ask him the following, 'Are you a magician or a charmer, or one of these who deal with deceitful doctrine of error? May the Lord witness (c.173) against you, to whose judgment we will go. If you bring something to calm me, [do it] simply in the name of Jesus, and if not, do not bring it to me.' Let him confirm to you that [it is] in the name of Jesus he will make you healthy and [only] then let him approach you.

15. So I advise those who would kill whomever is mad and insane, that if they are able to control him, [well and good]; otherwise, they should let him loose to dwell among the tombs until our Lord heals him or gathers him,[26] lest you die along with the charm makers. On account of today's crisis, [which] tomorrow could be gone or [even] disappear completely, we continue associating with the diviners and do not imitate the ancient ones who sought from the Lord until the thing that they lost was found, and if they did not find [it], they praised our Lord all the more because he gave and he took away, just as Job said. In all his sufferings and illnesses, the loss of his possessions and the anguish of his children, [Job said], 'The Lord gave and the Lord has taken away. Blessed be the name of the Lord'.[27]

[Job] endured blows to his body until the Lord healed and delivered him. The Lord wrote down the deeds [of] Job and placed [them] before the whole world so that they might imitate him when their possessions are destroyed and their bodies fall ill (c.176) and their sons die, in order that like him, they might wait for the Lord and praise his name, just as Job did.

For something worth [only] a hundred dollars we fight and kill one another and do not imitate the ancient ones

26. Mt 8:28ff
27. Jb 1:21

إِلَّا أَنْ يَكُونَ بِالْمَاءِ وَلَا شَيْءَ: فَهُنَا تَحْتَمِلُ
الْمَعْنَى. وَهُوَ أَنَّ مَنْ تَشَبَّثَ بِالْمَاءِ: تَبْقَى نَجَاسَتُهُ
عَلَى حَالِهَا. أَوْ وَلَا يَحْتَاجُ الْمَاءُ: تَبْقَى نَجَاسَةُ
الْمَحَلِّ: أَيْ مَحَلِّ الْمَاءِ: تَبْقَى نَجَاسَةُ الْمَاءِ
بِحَالِهَا: أَيْ لَا يَحْتَاجُ الْمَاءُ: تَبْقَى نَجَاسَةُ
الْمَحَلِّ. وَهُوَ أَيْضًا مَعْنًى صَحِيحٌ: وَلَا شَيْءَ
عَلَيْهِ: أَيْ عَلَى الْمَاءِ: مِنَ الْمَحَلِّ: أَيْ مِنْ
الْمَحَلِّ الَّذِي أَصَابَتْهُ النَّجَاسَةُ. وَهُوَ أَيْضًا
مَعْنًى صَحِيحٌ: وَلَا شَيْءَ عَلَى الْمَاءِ
مِنَ النَّجَاسَةِ: أَيْ لَا يَتَنَجَّسُ الْمَاءُ
بِمُلَاقَاةِ النَّجَاسَةِ. أَيْ لَا يَتَنَجَّسُ
بِمُلَاقَاةِ النَّجَاسَةِ: أَيْ لَا يَتَنَجَّسُ
بِمُلَاقَاةِ النَّجَاسَةِ: أَيْ لَا يَتَنَجَّسُ
بِمُلَاقَاةِ النَّجَاسَةِ.

وَهَذَا مَعْنَى قَوْلِ مَنْ قَالَ: لَا
يُزِيلُ. وَهُوَ مَعْنًى صَحِيحٌ: وَهُوَ أَنَّ مَا
كَانَ مِنَ الْمَاءِ وَمِنَ النَّجَاسَةِ: بَقِيَ عَلَى
حَالِهِ وَلَمْ يَزُلْ. وَهُوَ مَعْنًى صَحِيحٌ: وَلَكِنَّ
الْأَوْلَى أَنْ يُقَالَ: لَا يَرْفَعُ. أَيْ لَا يُزِيلُ
النَّجَاسَةَ: أَيْ لَا يَرْفَعُ الْحُكْمَ: أَيْ لَا
يَرْفَعُ الْحُكْمَ بِالنَّجَاسَةِ: أَيْ لَا يَرْفَعُ
حُكْمَ النَّجَاسَةِ. أَيْ لَا يَرْفَعُ حُكْمَ
النَّجَاسَةِ: أَيْ لَا يَرْفَعُ حُكْمَ
النَّجَاسَةِ: أَيْ لَا يَرْفَعُ حُكْمَ
النَّجَاسَةِ.

(15) أَمَّا فِي هَذَا حُكْمُ إِنَاءِ الْمَجُوسِيِّ
وَفِيهِ مَسْأَلَتَانِ: الْأُولَى مَسْأَلَةُ

from whom their wives were taken and yet they did not quarrel. When they had taken from them the well of waters they did not fight, but called the place in which they had quarreled with them: Esek and Sitnah.[28] They neither quarreled nor fell from Uprightness and the thing that they had hated they did not do to others, and the thing that they had loved, thus they did to everyone.

16. [In] what [way] should this contemporary marriage imitate that marriage of old? It is not appropriate for the Upright to sing of sin and to exult before Satan. God gave to humanity citherns and lyres, tambourines, timbrels, cymbals, horns, bagpipes, trumpets and everything used for singing, because they were not capable of singing with spiritual citherns and lyres. Because they did not know the truth, [God] gave them visible instruments so that they might sing with them spiritual music to God, because they did not know [how] to praise his name with their own [bodily] parts, these being the instruments of worship and spiritual song. On account of this, instead of the songs (c.177) of Satan, [God] gave them spiritual songs by which they might sing along with all that is sung by him and not sin. God, however, forbid that the Upright act in the way that our generation does. For see, the holy ones no longer sing to God with these instruments. How is it that those who receive the body and blood of our Savior do not fear to serve secretly the secret idols? Do we not understand that while we may have uprooted the idols of our fathers, we have not yet uprooted their laws?

17. When God avenges every impure word that we speak with the [same] mouth that receives his body and blood, he said, 'You have loved the harlot and have done such and such things, which God hates'; indeed, what answer can we give to him? For that matter, what fruits do impure

28. Gn 26:20; Syriac: *ʿaska-and satana-*

ئەدى ئىشتا ئۇ: ئەي ئاتا ھەلىنا ئەدى ئىشتا ئۇ: ئەي ئاتا ئۇ ئىشتا ئەدى: ۋە ئاتا ئۇ ئىشتا ئەدى: ۋە ئاتا ئۇ ئىشتا ئەدى: ۋە

words and dirty songs and hateful psalms and deceitful tales bring in for us? Indeed, do they produce wheat or clothes for us? Only sins and pitfalls. Because of this let us avoid these so that we shall not be condemned along with the world.

18. Also, God gave us a simple medicine, so that we might put oil and wine upon (c.180) our wounds,[29] as our Lord said, worshipping him. Or wax and honey, or a poultice of figs, as Isaiah said.[30] Or roots that we know are good for tumors, as Bar Sirach said.[31] Or [like] a wise man who cuts away our diseases and washes away our cancers, because not everyone knows how to cut the body on account of the nerves that should not be severed, except he who has taken care to learn how to cut. When a bone is broken, he knows how to set it or to remove it. God gave knowledge of these things to people so that they might work for one another, because God promised us illnesses on the day that we transgress against his commandments, as it is written, 'Numerous of years are labor and illnesses'.[32] This [medical] ministry is given to whomever desires to become an Upright one. May he serve and not sin, nor fall from Uprightness, as our father Adam fell from Perfection.

19. Let us beware also of divination lest we pay attention to chance meetings or [bird-]calls, for we do not associate with idol-worshippers. Our Creator also gave us the knowledge on the day that we sinned to make clothes and skins for ourselves as shelter for the winter, and vessels of wood, brass, and iron for our frugal service. But sin caused us to err (c.181) with trinkets and images for which there is no requirement.

Instead of doing our work in summertime, so that in winter we may rest and serve our Lord and know his truth,

29. Lk 10:29-37
30. Is 1:6, 38:21
31. Si 38:4
32. Ps 90:10

ەهَتەلُا ەرِقَىسُلُا ەهَقەۋَا ەضَلا هَجْم وهَدوهَز ضَه: مُحِد لَكُدُا كَحتَتسُعُا: ضَهْلا ولُا هُصهَم حِەَه وتَدهزَه حهَملُوَا ەَحصُتَا وۋەسُا. ەضَهْلا ولُا مَبْحه هزُوَا: مُحِد حَهَه هُاتَا وهَلمَرْم: وتَدهزَه حهَه لَلكُدُا ضَرهَتتُاُا وۋەسُا. ضَهْلا ولُا مَبْحه وَبهَحشَه كَهضَه حهَوُهَتهَه: وهَمَه أَنه هُاتَت أَهضَعلُا ەَرهُزُا وۋەسُا. ضَهْلا ەُسُا سكُه رهَتتُاُا وهُلهُسُا مُحِد حَهَه رهَتتُاُا وۋەسُا وَحهَه تَدهزَه حهَلا هُم وهَدوهَز ضَه ەلُا سُلهِ. سُه حَهَاتَا وتَحبَه أَسِ وحُضِ وُقِ. ەُا ضِسَ هَتَعَا أَه لُا لَلكُدُا أَهزَم حەُكِم هُاتَا. أَمَح لُا وُسكِم هُقكَد هَلِزه هَضَه وهَزُەهَ: وهُحسَم هُعسُلَم كَعلَمتَا حهَقسُا؟ ەلُا مُبحَم سِبَ وَعلَمتَا وَاحُهَتِ حهَز سِبَ: ەنهَدهَتهَه لُا حهَزبَ.

(17) هُا وأَحَب لَكُدُا ضَلا هَعصِحُا لَهقُا: وَهعَحِكَتبَ حهَّهُا وهُهْلا هَلِزه هَضَه: ەاهَز وۋُسعَم أَنسَلُا مَحبَا رَهكَ: هَجْم هُنَا لَكُدُا: هُنُا ضَ هَلِهُا مُەحَبَ كَه؟ هُنُا ضَ كَتُكُدُا هَتكَ كَ هَلَا لَهتهَلُا ەهَصِتُلُا تَالُا: ەرهَتتُاُا هَتنُلُا: ەهَحتُلُا وَلُكُدُا؟ شَلَا ضَ هَتمُ كَ: أَه حضَّهَا؟ أَلا شلَهَا ەسحُتُاُا. هَلَهدُنُا تحَ هَ هُكِم ولُا كَم كَحهُا تَمسَت.

(18) أَه أَهتَاُا هعَمِلُا مُحِد كَ لَكُدُا: وهَعسُا ەسَعزُا نَزهَا كَلا هَتتَاُ: أَسِ وَاهَز هُزَ هَلِبَ كَه: أَه هُضَاُا ەوحهُا: أَه وحَكلُا وأَاتَا: أَسِ وَاهَز أَهزُا: أَه حَهتَا وَهنَهَم كَ وهُحَم كَتتَكُا: أَسِ وَاهَز حَ هَزُا: أَه كَحزُا سَهَعُا وهُرَ حَاتَت ەهَستَت هعَبِ: وكَه

[sin] has subjugated us to labor in summer and in winter for mammon and for something unnecessary, to prevent us gaining knowledge and returning to the house of life. We do not remember the Lord and his Law, not even during the fast days, and so 'we eat, but are not satisfied. We hurry [in order to put money] in a purse with holes in it, but it does not profit us', as the prophet said.[33]

Did not the first couple, who did not work, also possess [goods] like you? Did they not take wives and did they not eat and drink wine like you? Is it not written that they were considered corrupted like us? Or did you not know that because the people sang and danced in the days of Moses, and did not praise him who filled them with his good things, after their meal the Lord caused them to perish in the desert, because they fornicated and sang to sin and [so] their corpses fell?[34] Or did you not know that for our own education these things were written so that the Lord would not always be destroying us? 'Behold, they have Moses and the prophets, let them listen to them (c.184) and go do [what they say].'[35] If not, Gehenna will take vengeance from them as from you, [as] the Upright one said to that wicked rich man who did not keep the Law and the prophets during his life. When he got into deep straits, he realized he would have been able to keep these commandments if he had so desired. His word shows [this]:

> Let him send [a message] to my brothers, that if they desire they are able not to enter this torment. I was capable of keeping [these commandments], but I greatly neglected them. But let someone from the dead go and speak to them that this is how I am afflicted, and they will not despise the commandments as I have despised [them], and they will be delivered from Gehenna.[36]

33. Hg 1:6
34. Ex 32:28
35. Lk 16:29
36. Lk 16:27-28, 30

صُحنُه مُبْه وْيِرْهِ وْيِرْا: صْهُلا حِسْبْا وْلا تْعزا أْنه:
أْلا هُم وْحلَّمِلا كْه وتَاكْه وْيِرْهِ: هْاصُلا وصْهاحْ:
حِرْهُا مُبْه وْبدْحْه أه تْعصْكه. هُكْم مْهِد كْذُهُا
مَبْحدُا لِلمُا وْتحبْهِ مْب حسْب: صْهُلا وْهكْم كْ كْذُهُا
صَاثْا حمْهُا وْحصْن كْلا قُهمبْته: أْسِ وْهلَّمد: وهُمِلِاُا
وْهتْتِ كْعلُا هصَاثْا. هُوْا أْعصْمدُا مَّهدُا حصْمِ وِرْحْا
وْتهزا صَائدُا. بهَصْه وْلا تْسلْا هنْقلا صْم صَائهاُا: أْسِ
وْبقلا أْصْمِ أُوم صْم حِصَّهزُهاُا.

(19) تْروهَوْ وْبِ أُه صْم تْتعْا: وْلا تْكْم أْهوْحْا هْهتُمدُا:
وْلا كْم قُتكْس هلْهزْا صْهلْهاهَمِ سِّ. أُه مَّحدُا مْهِد
كْ حُزْهِ حمْهُا وْسلْمِ وْتحْبِ كْ حصْهُا هْتحْبِ كْ
صْعقْحْا هْلْهُوْا حصْلْهُا. هْهائت صْهُا هْهائت سْهُا
هْقِرْلا هْا أْهصْمِ صْهصْئلْه: هْالهَسْمِ سلَّمدُا
هْحسْقحُدُا هْحرْهْوْاُا وْلا صْهلْحْتِ.

هْوْلا تْحْبِ حْبِ حْبْته صْم صْهُا هْحصْهُا تْهائس
هْتْهكْس حْهْنِ هْبْه كْهزْوْه: هُا هْحْبِاْ وْتهكْه
حصْهُا هْحصْهُا صْهُلا هْهمُا هْحصْبْم وْلا كْرا: وْلا
تْبْه صْبْم هْتْحْا حْحْه سْتْا. هُلا صْهلْهزْسْمِ حْهزْمُا
هْحسْهْصْهه أُه لُا خْاهلَّهْمُتْا. حْبِ أْحْسْمِ هُلا
صْحسْمِ: هْوْهلَّمِ كْرْوْا بهْحُا هُلا سْهْ كْ: أْسِ وْاصْه
بحْمُا.

وْحصْا أْهُلِا هْبِصْمُا وْلا حْبِ هْصْمُا لُا هْه أْحهُأْمِ:
أْه وْلا هصْحه تْقْا أْه لُا حْتْهه هْاهلَّه أْحهُأْمِ سْهزا؟

They have this Law, which today we do not even really want to hear and learn. Today's God, is he not the same one as of old? Does he not hate these evil deeds? Or, because he is patient and does not kill us as [he did] these, do you not realize that in Gehenna he will remind us about all of them, as in the case of the rich unrighteous man? All his patience is due to the fact that the time for the punishment of our judgment is near.

20. Why do we not fast twice a week as it is written for the Upright?[37] The Perfect fast everyday. Why do we not pray (C.185) three times a day—as well as in the morning and in the evening—as it is written for the Upright? The Perfect praise [God] the whole day?[38] Why do we not keep the Law of God and do alms, nor do we pray with them, as it is written for the Upright? While, on the hand, the Perfect perform the rites all their days and pray unceasingly before our Lord.

But when Sunday comes, in order that we do not learn about righteousness, sin directs us to say, 'Our business has suffered loss'. When the time for prayer comes, in order that we do not worship our Creator, we say that 'our profits have perished'. Those who wish to be raised up from the world and perfected, why do they not perform for themselves the rites of weeks, fast and pray, learn the truth and be humbled, and after a while they will perform the rites of the months, and then of the seasons, and then of the years until they are strengthened and are raised up completely from the earth and live in heaven? There they will pray and serve before our Lord, and not below on earth.

21. Thus God desires that all humanity act, each one according to the stage on which he stands. They should treat one another well and love their Creator. Whoever (C.188) is able, let him treat well with food and clothing someone

37. Didache 8:1
38. Didache 8:3; Clement of Alexandria *Stromata* 7:7

ولا صلَّمت وْاووَكْه أصفاً. أه لا بُبَّم ايِلُّه وكلا وْهنه كَهْا وْهْبِه حمَّهْت هُهْا: ولا هَحْسه لحهَّم وهَحْم أنَّه هْم لُحْلُّه حُلُّوْ هْاهُحلاهُّه أهَّمت أنَّه هُنا حهَبحنا: كلا وزَّمه هُوهُنه كسهَّلا هُهَّحت هَحَبْهُّه؟ أه لا بُبَّم ايِلُّه وهْلُّلا هُنوْهاا وَمْح ٱاهلَّحت هُحْم: ولا هُحْسُ بهَهُّ هُنا؟ ههُا كم أسا لحُّه هُهْا هَبَتْا: تعهتُه هْسهُه هْتحبُه. هْالا ﻜَهُا هُلتعهُا هْسهُه: أسو وهْبُو: أهَ لْه هُا لحُه كَلَّنا كَهُلا ولا نهْ نُهَهُا هَبَتْا حسَّةِس. هُم أرُلا هْاووْت: بَبْس وهْعهُس هِهُا ونهْ هُحْم هُهَبْا لْهُ رحا: هُهلَّه هُهُوحُا:

وْبهَوْ كم أهَ لَّاسَت: وْا رُحْم هْعهسَم ولا نَلْأُه لحَّهسُا هُا. هْحهُا كم حهَسْ أنا هْالا هْعهُس هِهُا وْالْهْ. ٱلا نَلْا كم إنه نَاهَ لحُه هْم هَتْهْا وهُهُا لْكُس إنا: ولا حُهْم أسو وْحهَسْ أنا: هُهلَّهْم هْم ﻜَهُا.

أسا لحُه كم هُا نُهَهُا وْاهُا هْعهُ رُحْبَ لحْعهتْه هُهُا هَلحْهُه. وْحهُا هُا لْكُا وهُا لا هِهُا هُ وهْعبَّم: أه لا هُنا هُحْم حتْزا حَتْهْا؟ أه هْلُّلا وهُلُّهْ ؤهْه ولا هُلُّلا لُ أسو وْحهُحْم: لا بُبَّم ايِلُّه وْﻜَهُا هْدهْو لْ هُحُه: أسو وْحنَّمنُا لُهُلا؟ هُهُه وهُهْا: هْلُّلا وْهتْ لْه ٱحنا وْاحْحُا ووُمُ*

who is needy. Whoever desires to leave all he possesses and come to Perfection is the brother of our Lord, and he desires him more than thousands and ten thousands. Whoever does not come to this [higher] portion let him remain in this Uprightness, which our Lord commands, and let him not do evil or fall from Uprightness and be condemned.

God desires that all people should live. For this [reason], he gave major and minor commandments so that all might endeavor according to their strength. With the major ones, one becomes Perfect and with the minor ones one, becomes an Upright one. 'I am living,' says the Lord, 'I do not desire the death of sinners.'[39] For, if he had delighted in their death, he would have established neither the major Law nor the minor one. Because if they are not able to attain the major Law and be perfected, then they can still live by the minor one and not be destroyed.

The end of the seventh *Memra*, which is about the commandments of the Upright and the Righteous ones.

39. Ex 18:32

(20) كَلا هُنا لُا رُعَمَّ لمؤم حعَحنا أسم وَعلَمت حكَاتْا؟ حعَنتا حِس هُحشَم رُعَم. هَحعُنا لُا مرِكْم ىيِّ لمكا أحتَّم حمَّهما: هَحرِفنا هَحزَهما: أسم وَعلَمت حكَاتْا؟ حعَنتا حِس هُكْه مَّهما معَحسَم كْه. هَحعُنا لُا نُهَّمَ نُقَّهه وَكْنُا: ەنُحبَّمَ أوَّهُا: ەَمرِكْم ىيِّ حهَّه أسم وَعلَمت حكَاتْا؟ حعَنتا وِم هُحشَم ەَّقهُحەَّه أهلَّهُمَّتا نُحبَّم حهَّه ەَاهَسلَّمه مرِكْم مِمم هُزِم.

أُلا هُما وَەهُا مَّهُما ومُبحعُحُا هَحلَّه وُلا تَاكه هَه أوَّهَّهُا مسَنُا كِ سلَّمهُا وتَاهَ: أهلَّوُس كْه حنُم. ەهُما وَەهُا خُبُنُا وُرِكْهُا: هَحلَّه وُلا تهكِّهِ حنُوَّمَ: أهزَّمَ وُاكُبه وِحُم وِكْمَاه. هَحلَّهُم. هَهَّه هَتهَهُم حهَّه ەَبِكَه وِحُم وِكْمَاه هَ نُحكُما ەَّهكِحلَّەَّم: كَلا هُنا لُا نُحبَّم حهَّه أهلَّهُمَّتا وهَّتا: ەنُم هَمرِكْم ەَّهكَّم هنُوُا ەَّهلَّهَّصَّم: ەنُلُوَ هُكَّلا نُحبَّم أهلَّهُمَّتا وتَنسا. ەَّهنَّهَّصَّم: ەنُلُوَ هُكَّلا نُحبَّم أهلَّهُمَّتا وتَنسا. ەَّ وِحُنُا ەَّ وَهتُنا حبَّهُا وهلَّهسَكَم ەَّهلَّهكَّم هُلا هُكْه هَ أوُنُا ەَّهَّم حهَّهُنا: ەأهُ مرِكْم ەَّهَّصَّم مِمم هُزِم: ەلُا حلَّهسلا كَاوُنُاه

(21) ەهُنُا رُنُا كُنُهُا وِنحبَّم حتَّنهُا هُحنُم حبَّوُلا وهُاهَ كْه. ەَّهلَّهكَّم مَ حسَم ەنَّسهَّم حنُوَّمَّم. هَ وهَّمَّس حهَّحنُاُا ەحكَّهُا نُلَّاه حهَ وَهتَم: هَاسُا وِنُا وِنَّحهَّه هَّلا وَهنُا ەتَاُا كِهَّنَوَّاُا: أَّهوِم هَّه وهُزِم: ەكْه رُنُا لُح هَ كُقَّا ەَّحهُاُا. هَاسُا وُلا أُاُا

ضَاهدُا وهَحدُا

حدُوْا صنُدُا: بقَا حصَائهاُا هُوْا وْهقَفب هُنِّ ولَا تَحاهـ ەتقَـ كَه اُه ضِ صَائهاُا ەتلاسَّت.

كَّدُهُا ـِّمـ رُحْا وفَـدهَەِ حتَتنُعُا تَاشِ: ضَكَّـ هُنُا مَوِحـ قَەەبْتُا وْەوْحْا ەوْەبْعْا: وفَـدنُـ أَمـ سَمْكَه نْەَلِ. حزْەوْحْا وْمـ هُوْا اِنُـ ـِّهَمدُا ەَحبْەبْعْا هُوْا صَائِا. سَ اِنُا أَهَنـ هُنمُا وِلَا رُحْا اِنُا حهَەاهَەِ وسُلُتْتا. كَّهُ ـِّمـ حهَەاهَەِ رُحْا وِهُا: كَه نُهَەهُا وْحُا هَرِكَوُا هُلَم وِهُا. وْالَا كَم ضَمصَسِ اُلَم حنُهَەهُا وْحُا ەضَلـِّهدَّم: اُضِ كَرِكَوُا تَاشِ ەلُا تَاحبُەِ.

هكَم ضَاهدُا وهَحدُا وِكَـ قَەەبْتُا وصَائْتُا هَوزَوْقْا.

Memra-Eight

ON ONE WHO GIVES ALL HE HAS TO FEED THE POOR

Summary: Again directed to the Upright, particularly to one who gives all he has to feed the poor. Demonstrates that while the Upright is nothing in the eyes of the Perfect if he does not empty himself and renounce the world, the Upright still receives the profit of salvation, albeit a lesser portion.
(c.189)

1. For the apostle [Paul] said, 'If I give all I have to feed the poor, but do not have love, I gain nothing'.[1] That is, I do not grow much at all. Our Lord said, 'Whoever offers a cup of water will not lose his reward'.[2] Moreover, he said:

> Come, my father's blessed ones, because I was hungry and you fed me, and I was thirsty and you gave me drink, and I was a stranger and a foreigner and you took me in. I was naked and you clothed me. I was sick and you took care of me. I was in prison and you visited me. Come, inherit the kingdom which has been prepared for you.[3]

1. 1 Co 13:3 2. Mt 10:42 3. Mt 25:35

ﺻَﺎﻣِﺰُﻭﻥَ ﻭَﺻُﺒُﺮًﺍ

ﻭَﻟَﻮْ ﺃَﻥَّﻬُﻢْ ﺻَﺒَﺮُﻭﺍ ﺣَﺘَّﻰٰ ﺗَﺨْﺮُﺟَ ﺇِﻟَﻴْﻬِﻢْ ﻟَﻜَﺎﻥَ ﺧَﻴْﺮًﺍ

(1) ﻗَﻮْﻟُﻪُ ﺗَﻌَﺎﻟَﻰٰ: ﻭَﻟَﻮْ ﺃَﻧَّﻬُﻢْ ﺻَﺒَﺮُﻭﺍ ﺣَﺘَّﻰٰ ﺗَﺨْﺮُﺝَ ﺇِﻟَﻴْﻬِﻢْ ﻟَﻜَﺎﻥَ ﺧَﻴْﺮًﺍ ﻟَّﻬُﻢْ ﻗَﺎﻝَ ﺍﻟْﻔَﺮَّﺍﺀُ: ﻫُﻮَ ﻣِﻦْ ﻗَﻮْﻟِﻬِﻢْ: ﺻَﺒَﺮْﺕُ ﻟِﻔُﻼَﻥٍ ﺣَﺘَّﻰٰ ﻳَﺄْﺗِﻴَﻨِﻲ. ﻭَﻗَﺎﻝَ ﺍﻟْﻤُﺒَﺮِّﺩُ: ﻫُﻮَ ﻣِﻦْ ﻗَﻮْﻟِﻬِﻢْ: ﻣَﺎ ﺯِﻟْﺖُ ﺃَﺻْﺒِﺮُ ﻟَﻚَ ﺣَﺘَّﻰٰ ﺗَﻔْﻌَﻞَ ﻛَﺬَﺍ ﻭَﻛَﺬَﺍ ﻭَﻣَﺎ ﺯِﻟْﺖُ ﺃَﺻْﺒِﺮُ ﻟَﻚَ ﺣَﺘَّﻰٰ ﺗَﺄْﺗِﻴَﻨِﻲ.

ﻭَﻗَﺎﻝَ ﺍﻟْﻤُﺒَﺮِّﺩُ: ﺃَﻱْ ﺣَﺘَّﻰٰ ﻳَﺄْﺗِﻴَﻨِﻲ ﻭَﺍﺣِﺪٌ: ﻛَﻤَﺎ ﻳُﻘَﺎﻝُ ﻟِﻠْﺮَّﺟُﻞِ ﺍﻟَّﺬِﻱ ﻳَﺄْﻛُﻞُ ﺍﻟﻄَّﻌَﺎﻡَ ﺃَﻛْﻠَﺔً ﻭَﺍﺣِﺪَﺓً: ﻟَﺎ ﺑُﺪَّ ﻟِﻲ ﻣِﻦْ ﺃَﻛْﻠَﺔٍ ﺃَﻭْ ﺃَﻛْﻠَﺘَﻴْﻦِ. ﻭَﻗَﺎﻝَ ﺍﻟْﻔَﺮَّﺍﺀُ: ﻳُﻘَﺎﻝُ ﻟَﺎ ﺃَﺭَﻯ ﻟِﻲ ﻣِﻦْ ﻫَﺬَﺍ ﺍﻟْﺄَﻣْﺮِ ﺑُﺪًّ ﻭَﻟَﺎ ﻣَﺤِﻴﺺً ﻭَﻟَﺎ ﻣَﺤِﻴﺪًﺍ ﻭَﻟَﺎ ﻣَﺤِﺎﺹَ ﻟِﻲ ﻋَﻦْﻩُ ﻭَﻟَﺎ ﻣَﺤِﺎﺩَ ﻟِﻲ ﻋَﻨْﻪُ ﻭَﻟَﺎ ﻣَﺤِﻴﺪَ ﻟِﻲ ﻋَﻨْﻪُ ﻭَﻟَﺎ ﻣَﺤِﻴﺺَ ﻟِﻲ ﻋَﻨْﻪُ ﻭَﻟَﺎ ﻣَﺤِﺎﺩَ ﻟِﻲ ﻋَﻨْﻪُ ﻭَﻟَﺎ ﻣَﺤِﻴﺪَ ﻟِﻲ ﻋَﻨْﻪُ ﻭَﻟَﺎ ﻣَﺤِﺎﺹَ ﻟِﻲ ﻋَﻨْﻪُ ﻭَﻟَﺎ ﻣَﺤِﺎﺩَ ﻟِﻲ ﻋَﻨْﻪُ ﻭَﻟَﺎ ﻣَﺤِﻴﺪَ ﻟِﻲ ﻋَﻨْﻪُ ﻭَﻟَﺎ ﻣَﺤِﻴﺺ

But to those who did not do these things he said, 'Be gone, you cursed ones, to the fire that is prepared for the evil one (C.192) and his angels. I do not know you.'[4] Be gone to your leader because you have not done these things to me and because you have served unrighteousness. Moreover, the blessed apostle said, 'If I understand all heavenly mysteries and all knowledge, but there is no love in me, I am nothing'.[5] And our Lord said, 'If you know the truth, the truth shall free you'.[6] Even though the freed may not be Perfect they shall immediately know the truth from falsehood and shall be separated from the bondage of sin. They become the Upright and do not come to judgment. But if they use their time in the world and advance day by day they will attain Perfection.

2. In what way did the apostle mean, 'they are nothing'? For he said, 'If I give my body to be burned, but do not have love, I am nothing'.[7] What indeed is this for which the apostle yearns, which is better than everything? Our Lord said, 'Whoever offers his cheek to the one who strikes him and endures,[8] comes to perfection if he loves the one who strikes him and prays for him'.

Does the apostle refute the words of our Lord? Absolutely not! He does not refute them at all but actually builds upon them. The apostle is not saying that [the words of the Lord] are inappropriate; rather he introduces something of even more importance (C.193) there. For he who gives all he has to feed the poor on account of God and renounces—as [the Lord] said to him—all he possesses, but does not have in him that humble love that loves his murderers and washes the feet of his enemies and considers everyone better than himself, giving heed to heaven and not to earth, his mind serving there in the heavenly Jerusalem, bound there to our Lord, [then, without this, he is nothing].

4. Mt 25:41; 25:12
5. 1 Co 13:2
6. Jn 8:32
7. 1 Co 13:3
8. Mt 5:39

وَسلَّمَ صَلاةَ عِيدٍ ثانيًا: كَبَّرَ سبعًا لا أربعًا: أنَّ في أولى زوائدَ التكبيرِ: الإحرامَ وتقدَّمَ ما في الجهرِ: وَالقراءةِ: وَالجهرِ كالعيدِ.

(2) وَالاستِسقاءُ عكسُ الاستِنجاءِ. وأصلُه. الاستِنجاءُ: طلبُ الماءِ؟ بالقولِ أو بالفعلِ: كما لو رأى غيمًا فقالَ: مُطِرنا؟ وهو حرامٌ. أو بالفعلِ: كما لو أمرَ بإخراجِ منبرِه إلى المصلَّى. والاستِسقاءُ؟ طلبُ السُّقيا: وهو الغيثُ. وقد يكونُ بمعنى الاستِنجاءِ: أي بالقولِ والفعلِ.

وكيفيَّتُه عكسُ كيفيَّةِ العيدِ. كما مرَّ؟ سُنَّ. كونُ الإمامِ خارجَ البلدِ. كونُ الخروجِ بعدَ الزوالِ. أي بعدَ دخولِ وقتِ الظُّهرِ. وكونُ الخروجِ بثيابِ مهنةٍ: أي رثَّةٍ. وكونُ الخروجِ بتواضعٍ وخشوعٍ وتذلُّلٍ وانكسارٍ. وكونُ الخروجِ بتوبةٍ من المظالمِ والمعاصي. وكونُ الخروجِ بإخراجِ الصدقاتِ. وكونُ الخروجِ بصومِ ثلاثةِ أيامٍ قبلَه. وكونُ الخروجِ بإخراجِ الصبيانِ والشيوخِ والبهائمِ. وكونُ الخروجِ بتفريقِ الناسِ في الطريقِ: أي بأن يأمرَ منادٍ ينادي: ألا لا يخرجُ معنا ظالمٌ. ألا لا يخرجُ معنا من عليه مظلمةٌ. ألا لا يخرجُ معنا من بينه وبين أحدٍ شحناءُ. ألا لا يخرجُ معنا من لا يريدُ الخيرَ. ألا لا يخرجُ معنا من لا يتوبُ. ألا لا يخرجُ معنا من لا يتصدَّقُ. ألا لا يخرجُ معنا من لا يصومُ. ألا لا يخرجُ معنا من لا يتواضعُ. ألا لا يخرجُ معنا من لا يخشعُ. ألا لا يخرجُ معنا من لا يتذلَّلُ

[On the other hand,] the lowliness of one [who] goes to someone inferior to him and submits himself before everyone is evident to all people. When they curse him, he blesses [them]. When they strike him, he bows down to them. Wherever they stripped him he goes [back] to them as one whom they clothed. He goes to one who has done him harm as though he had treated him well. He understands the height and depth and length and width,[9] yet is humbler than everyone else.[10] When he does these and other such things, he considers those who are sinners better than himself, neither being anxious for daily life nor having a place on earth to lay down [his] head.[11]

3. Therefore, the apostle did not say that there is no profit for that person who gives all he has to feed the poor, but that he is nothing in the eyes of one who empties himself, having in him this love that does these deeds and [achieves] this (C.196) complete lowliness. But it can happen that people give away all they have and become indigents on the earth on account of our Lord but do not attain this lowliness. But, if they love more or less, and are humble before such and such a person, but not before everyone—that is why they are much smaller than the one who reaches perfect love. The one who does not lower himself in this way does not become Perfect; and the one who does not lower himself is much less than the Perfect.

4. There are some people who, on account of our Lord, have given their flesh to the fire, living in faith and in Uprightness. There are many who have wives, are involved in business, and [possess] male and female servants like Abraham and Job. The apostle did not say that they do not gain a thing, but that they are much inferior to the martyrs who emptied themselves and are humble like our Lord,

9. Ep 3:18
10. Hermas, Mandate VIII:10
11. Mt 8:20

ﻣﻨﻪ ﻣﻦ ﺧﺒﺮ ﻣﻜﻲ ﻣﻮﻧﺎﻣﻦ: ﻣﻠﻢ ﻭﻣﻠﺘﻨﺎ ﻣﻨﻤﻦ ﻣﻨﻪ ﻣﻦ ﻟﺎ ﺗﺮﻕ ﻭﻣﻌﻨﺎ ﻣﻨﻪ ﻣﻦ ﻣﻨﻤﻦ ﻣﻜﻪ ﻣﻨﻤﻨﻢ ﺣﻨﻤﻨﺎ ﻣﻨﺎﺧﻨﺎ.

(3) ﻣﻦ ﻣﻨﻤﻠﻢ ﻭﻣﻨﻤﻦ ﻣﻜﻪ ﻣﻨﺎﻥ ﻣﻨﻪ ﻣﻦ ﻭﻣﻨﻤﻠﻢ ﻣﻦ ﻭﻨﻨﺎ ﻣﻨﻤﻨﻨﺎ: ﺃﻣﻦ ﻣﻜﻨﺎ: ﺃﻟﺎ ﻭﻟﺎ ﻣﻜﻢ ﻣﻨﻢ ﺃﻣﻠﻤﻮﻫ ﻣﻨﺘﻦ ﻣﻪ ﻣﻦ ﻭﻨﻤﻠﻮﻣ ﻣﻤﻨﺎ ﻣﻨﻪ ﻣﻨﺎ ﻣﻤﻨﺎ ﻭﻣﻦ ﻣﻜﻢ ﻣﻦﺗﺎ: ﻣﻤﻨﺎ ﻣﻦﻪ ﻣﻨﻤﻨﻨﺎ. ﺃﻟﺎ ﻣﻨﻤﻨﺎ ﻭﻣﻤﻜﻢ ﻣﻨﺘﻨﺎ ﻦﻟ ﻭﻨﻢ. ﻣﻤﻤﻢ ﻫﻨﻨﺎ ﻣﻨﺎﺧﻨﺎ ﻣﻠﻠﻨﺎ ﻣﻦ ﺃﻟﻢ ﻣﻨﻤﻨﺎ ﻣﻨﻨﻨﺎ: ﺃﻟﺎ ﻣﻨﻨﻢ ﺃﻣ ﻣﻨﻨﻢ ﻭﻣﻨﻨﻢ ﻣﻤﻨﻨﻢ ﻣﻨﻨﺎ ﺃﻣﻦ ﻣﻠﺎ ﻣﻢ ﻦﻨﻤ: ﻣﻠﻠﻨﺎ ﻣﻨﺎ ﻫﻜﻢ ﺭﻦﻭﻢ: ﻣﻦ ﻣﻦ ﻭﺎﻟﺎ ﻣﻨﻤﻨﺎ ﻣﻤﻨﻨﻨﺎ: ﻣﻠﻠﻨﺎ ﻣﻦ ﻣﻤﻨﻨﻦ ﻟﺎ ﻣﻨﻤﻨﻦ: ﻟﺎ ﻣﻨﻤﻜﻦ: ﻣﻤﻦ ﻭﻟﺎ ﻣﻨﻤﻨﻦ. ﻫﻜﻢ ﺭﻦﻭ ﻤﻪ ﻦﻦ ﻜﻨﻨﺘﺎ.

(4) ﻣﻨﻨﺎ ﺃﻨﻨﺎ ﻭﻤﻪﻣ ﻣﻠﻠﻨﺎ ﻣﻨﻢ ﻣﻨﻨﻨﻢ ﻣﻨﻨﻨﺎ ﻣﻦ ﺃﻣﻠﻨﻢ ﻣﻨﻨﻨﻨﺎ ﻨﻨﻨﻨﺎ: ﻣﻨﻜﻨﺘﺎ ﻣﻦ ﺃﻣ ﻣﻨﻨﻢ ﺗﻢﺎ ﻨﻨﻨﺎ ﻣﻨﻨﺎ ﻣﻨﺘﺎ ﻨﻨﻨﺎ: ﺃﻣ ﺃﻨﻨﻢ ﻨﻨﺎﻦ: ﻣﻨ ﻣﻜﻣ ﻣﻨﻨﻢ ﻣﻨﻨﺎﻦ ﻣﻦ ﺃﻣﻦ ﻣﻜﻨﺎ: ﺃﻟﺎ ﻣﻨ ﻫﻜﻢ ﺭﻦﻭﻢ ﻣﻦ ﻫﻨﺎﻦ ﻣﻨﻨﻨﻠﻢ ﻣﻨﻨﻨﻨﻨﻨﻨ ﻣﻦ ﺃﻣ ﻨﻨﻨﻨ ﻣﻦ ﻣﻨﻨﻨﻨﻨﻨﻨ ﻣﻨﻨﻨﻨﻨﻨﻨ. ﺃﻣﻦ ﺃﻣ ﺃﻨﻨﺎ ﻭﻣﻠﺘﻨﺎ ﺃﻨﻢ ﻨﻨﻨﻨﻨﻨﻨ ﻣﻨﻨﻨ. ﻨﺎﻟﺎ ﻦﻨﻨﻨﺎ ﻣﻨﻨﻨﻨﻨﻨﻨ: ﻨﺎﻣﻦﻢ ﻣﻨﻨ: ﻣﻨﻨﻨ ﻣﻨﻦ ﻣﻨﻨﻨﻨﻨ ﻣﻨﻨﻨﻨ. ﻣﻠﺎ ﻣﻦﻢ ﻣﻨﻨ ﻨﻨﻨﺎ ﻣﻨﻨﻨﻨﻨ: ﺃﻟﺎ ﻦ ﻨﻨﻨﻨﻨﻨﻨ ﻣﻨﻨﻨﻨﻨﻨﻨ ﻣﻨﻨﻨﻨ. ﻣﻨﻨﻨﻨ ﻣﻨﻨﻨ ﻣﻨﻨ ﻣﻨﻨﻨﻨ ﻣﻨﻨﻨﻨﻨﻨ ﻨﻨﻨﻨﻨ. ﻣﻨﻨﻨ ﻣﻨﻨﻨﻨﻨ ﻣﻨﻨﻨﻨﻨ ﻣﻨﻨﻨﻨ ﻣﻨﻨﻨﻨﻨ. ﻣﻨﻨﻨ

resembling the apostles and Stephen. There are even some who are sinners, yet believe in our Lord. Persecution comes into their lives and [the persecutors] say to them, 'Renounce Our Lord [i.e. Jesus] and worship idols'. They do not understand what is perfect love, just faith and baptism only. [The persecutors] burn them and throw them to the beasts and unto the edge of the sword; yet they endure and do not renounce the Lord. Is there not, therefore, a reward for them? (c.197) They do not reach Perfection, however, [so] in the eyes of Stephen and the apostles they are nothing. Nevertheless, their failings are forgiven and they do not come to judgment.

Indeed if all people are gathered before the judgment seat of Christ, as the apostle said, 'All of us must stand before the judgment seat of Christ',[12] there are some of us who come to judgment and some of us who will come to glory and sit upon thrones. As our Lord said to those who have done all of his perfect will, 'You who have left everything and have come after me, on the day when I shall be revealed in my glory, you shall sit upon thrones and judge the tribes of humanity'.[13] Therefore, you see that they come to glory before the throne and not to judgment. As a person is found on the day of his departure, so he stands before the throne on the Day of Judgment.

5. Moreover, there are people who have left all they possessed on account of our Lord, loving our Lord and desiring him, but they do not have the love that loves God and people. Because they have desired our Lord, he reveals to them the heavenly mysteries and the complete knowledge of faith. But they do not comprehend the truth of love, nor do they comprehend the height and depth and length and width that love understands.[14] Yet they understand all mysteries and all knowledge (c.200) of faith, which is less than love that loves all and reconciles all.

12. 2 Co 5:10 13. Mt 19:18 14. Ep 3:18

كَمْ خُطْبَةً يَقُولُ؟ كَمْ صَلَّى الإِمَامُ بِهِمْ لَمَّا صَلَّى بِالنَّاسِ
أَمْ هُوَ يَقُولُ كَلِمَاتٍ مُعَيَّنَةً مُعْتَادَةً. إِلَّا خُرَافَةُ
الصَّلَاةِ الَّتِي لَا أَسَاسَ.

إِلَّا أَنَّ الصَّلَاةَ الَّتِي بَيْنَ يَدَيْ رَبِّ
الْعَالَمِينَ: أَمَّا كَمْ هِيَ رَكْعَاتُهَا: كَمْ
هِيَ الَّتِي لَا تَعْلَمُ. إِلَّا أَنَّ الَّتِي أَنَا
الَّتِي أَقُولُ لَا أَعْلَمُ. أَمْ إِنَّ الَّتِي
الصَّلَاةُ الَّتِي لَا تَعْرِفُ: أَيُّ
كَمْ هِيَ رَكْعَاتُهَا: أَمْ إِنَّ الَّتِي
الصَّلَاةُ الَّتِي لَا تَعْرِفُ: صَلَاةُ
الْمَغْرِبِ الَّتِي لَا تَعْرِفُ رَكْعَاتِهَا
الَّتِي تَتَنَاسَى. مَا أَنَا هِيَ الصَّلَاةُ
الَّتِي: كَمْ
لَا تَعْلَمُ. أَمْ إِنَّ الَّتِي
هُوَ الَّذِي عَلَّمَ الَّتِي: (5) أَحَدٌ
مِنْ أَنَا الَّتِي
الَّتِي لَا تَعْرِفُ مِنْ
الَّتِي لَا تَعْرِفُ: مَنْ
الَّتِي لَا تَعْرِفُ
الَّتِي لَا تَعْرِفُ
الَّتِي لَا تَعْرِفُ

For faith loves our Lord and his friends and his household, but love loves our Lord and his enemies and his murderers and unbelievers and idolaters, as it is written, 'Consider everyone better than yourself[15] and let your lowliness be evident to all people'.[16] Love him who hates you and you shall be imitating your Father in Heaven who makes his sun rise and his rain fall upon the just and the unrighteous, upon the good and the evil.[17] So may your love shine especially upon the household of faith. Therefore, the apostle did not say that there is no profit for those who know the mysteries of faith, but only that they are nothing in the eyes of those who attain love and Perfection.

The end of the eighth *Memra*, which is about the one who gives all he has to feed the poor.

15. Ph 2:3
16. Ph 4:5
17. Mt 5:44-45

وَكَلَّمَ أَبَا وَعِنْدَهُ هُنَّ هَمْدَانِ: «أَبَيْتَ كَمْ
هَضَمْتَهَا لَهُ فَلَهُ حَتَّنُعُا: وَشَعَرَ لَهُ وَهُنَا
لَهُ: وَهَلَّهُ كَمْ وُهِبَ إِلَهُ لَاهُ وَهَعَنَا
وَهَبَسَ هَعَهَ هَشَا هَهُ كَلَا خَاتَا هَلَا كَذَلَا
هَلَا لُهَا هَلَا هَقَا. هَوَنَا كَمْ تَبَسَ هَهَ
هَمَّنَّا كَلَا حَتَ هَلَا وَهَنَهَا. كَ هَهَلَا هَاوَنَا
أَهَ هَكَسَا وَكَلَ لَهَ لَهَكَ وَبَهَ وَاا
وَهَهَنَهَا: إِلَا لَا كَمْ هَبَمْ أَلَهَ حَتَّسَ هَكَ
وَاوَهَهِ لَهَطَا هَكَهَنَهَا.

هَكَ هَاهَا وَاهَسَا وَلَا هَ وَهَهَلَا هَ وَعَنَا
لَهَقَهَنَا.

Memra-Nine

ON UPRIGHTNESS AND THE LOVE OF THE UPRIGHT AND THE PROPHETS

Summary: An extended biblical exposition to explain how the violence of the Old Testament prophets—reducing them below Uprightness— is ordered by God against his enemies. The prophets are eventually admitted into the kingdom following the apostles.
(c.201)

1. Now let us show how the prophets who were among that stubborn people had a love that conformed to the Ten Commandments[1] and the New Testament. They walked according to the will of the almighty Lord, and whatever he said to them, that is what they did. But when they pursued love and reached Perfection the Lord held them back from Perfection because he had sent them to kill his enemies. But our Lord, who came into the world, came not for the prophets, nor for the righteous, but on behalf of the sinners and the lost[2] and on behalf of those who no longer

1. Literally, *yod*—tenth letter of Syriac alphabet used as symbolic name for Ten Commandments.
2. Lk 5:32; 1 Tm 1:15

ﻣﺎﻣﺰﻟﺍ ﻭﺠﻫﻟﺍ

ﻟﻵ ﻣﺎﻧﻌﻟﺍ ﻣﻥﻵ ﺷﻬﻣﺍ ﻭﻣﺎﻧﺗ ﻣﻭﺑﻣﺗﻟﺍ

(1) ﺳﻣﺍ ﺿﻣﻣﻵ ﻭﻛﺗﺗﻟﺍ ﻭﺍﻵ ﻫﻭﺍ ﺣﻩﻩ ﻛﻫﺍ ﻣﻌﻟﺍ: ﺃﻵ ﻫﻭﺍ ﺣﻩﻩ ﺷﻫﺍ ﻭﻣﻛﻫ ﻫﻭﺍ ﺣﺷﻭ ﻩﺣﺑﻧﻵﻣﻣ ﺳﺑﺍﺍ: ﻩﺍﻣ ﺯﺣﻟﻩ ﻭﻣﻧﺍ ﺃﻣﺑ ﺿﻵ ﻫﻩﺣﻣﻣ ﻫﻭﻩ: ﻫﺿﻣ ﻭﺍﻣﻧ ﻫﻭﺍ ﺣﻩﻩ ﻩﻩ ﻫﻧﻣ ﻫﻭﻩ: ﻫﺑ ﻭﻩﻟﻩ ﺣﻷﻭ ﺷﻫﺍ ﻫﻣﻷﻩ ﺣﻣﻣﻧﻩﺍﺍ: ﻁﻟﺍ ﺃﻧﻩ ﻣﻧﺍ ﻫﻡ ﻣﻣﻧﻩﺍﺍ: ﻫﻷﻵ ﻭﻣﻣﻭ ﻫﻭﺍ ﻣﻷﻵ ﻫﻭﺍ ﺣﻩﻩ ﺣﺗﺗﺩﺣﻫﻭﻣ. ﻫﻧﻭ ﻭﻣ ﻭﺍﺍﺍ ﺣﻧﺣﻣﺍ: ﺣﻩ ﻫﻷﻵ ﺑﺣﺗﺍ ﺃﺍﺍ ﻫﺣﻩ ﻫﻷﻵ ﻭﻭﻣﻟﺍ: ﺍﻵ ﻫﻷﻵ ﺳﻣﺗﺍ ﻫﻫﻷﻵ ﺃﺣﺗﺍﺍ ﻫﻫﻷﻵ ﺃﻫﺣ ﻭﺣﻣ ﻫﻭﺍ ﺣﻩﻩ ﻫﻫﻧﺍ ﻭﻧﻣﺍ ﺃﻧﻩ ﺣﻣﻣﻧﻩﺍﺍ ﻫﻧﻟﺍ ﺃﻧﻩ ﺣﺣﻣ ﺳﺗﺍ.

ﺑﺣﺗﺍ ﻣﻣ ﻫﻫﺣﻩﻩ ﺣﺍﺗﺍ ﻫﻣﻣﺻﺳ ﻫﻭﻩ ﻭﻟﺳﻩ ﺃﻩ ﻧﻵﻣﻣﻣﻩ ﻫﻡ ﺅﻣﺳﺍ ﺳﻣﺍ ﻫﻫﺑﻣﻣﺍ ﻭﺍﻵﻣﻩ ﻫﻧﻣﺍ. ﺍﻵ ﻫﻷﻵ ﻫﺣﻩ ﺣﻫﻣﺍ ﻭﺍﻫﺑ ﻫﻭﺍ ﺃﺍﻣﺳ ﻫﻧﻭ ﻫﻣﻣﻭ ﻭﻫﺣﻩ ﺣﻫﻣﺍ ﻧﺍﺃﻭ: ﻩﻭﺑﻣﻩ ﻫﺣﻩ ﺣﻫﻣﺍ ﺯﺣﻟﻩ ﻭﻫﻫﺍ ﻫﻟﻩ ﻭﻫﻫﺍ ﻫﻫ ﻫﺣﻫﻩﻩ. ﻫﻫﻵﻩ ﻭﻣ ﻭﻧﻭ ﻫﻫﻭﺍ: ﻭﺍ ﻫﻡ ﺃﻵﻣ ﻭﺍﻣﺍ ﺣﺗﻭﻣﻟ: ﺍﻵ ﺣﻣﻟﺗﺍ ﻫﻫﻵﻵﻣﺍ. ﻫﻷﻵ ﻩﻫﻣﺍ ﺃﻭﻫﻣﺍ ﻭﻫﻟﻩ ﺃﻵﻫﻣ ﻫﻧﻭ: ﻭﻧﻫﻫﻭ ﻫﻟﻩ ﻣﻧﺍﺍ ﻭﻫﻫﻫﻩﺍﻩ ﻩﻭﻣﻫﻩ ﻫﻫﻣﺍﻵ: ﻫﻷﻵ ﻭﻫ

have hope, to call them to repentance and turn them around toward the house (c.204) of life.

For, the prophets and all the Upright were able to live or to be perfected by the living and Holy Spirit, which is the Lord. But for the sake of the whole world, which was lost, our Lord appeared physically so that he might win the whole world and so that the world might know the will of God from God himself and from his footsteps. The word of our Lord indicates, 'I have not come to call the righteous but [to call] the sinners to repentance'.[3] Therefore, our Lord was born for the education of everyone so that all might learn the truth of his lowliness and love in a visible way, because not everyone is capable of hearing the will of the Lord through his Holy Spirit. Therefore, his advent was for the sake of everyone so that everyone might learn of his lowliness, his kindness, and his gentleness; and so that people should not excuse themselves from this love and lowliness and patient suffering, because they see that the Lord of all endured everything before them—for the sake of everyone in view of all—so that they marvel and say, 'If our Lord endured everything for our iniquity, how much more necessary is it for us to endure for our own iniquity, even more than what he endured for our sins?'

2. So that both sinners and righteous might profit (c.205) by the good example that our Lord was to everyone, [and] that everyone might imitate him and the good and the bad might benefit through him, God held back the prophets from Uprightness according to the situation because he had need of them during that time, for through them he subdued the rebellious by force as it pleased his will. On account of this, [God] also held them back from love—He who loves his neighbor as himself, because our neighbor is all of humanity.

For he sent [the prophets] during that era when there was enmity between God and human beings in order to go

3. Lk 5:32

ثلا إنه هقف وتعدد هي وُهنا وهوهه وحنه وهنا.
كلك تاكد هدأأه هلأأه هلك ثلثه: وثلثه لاه
هضفأه هضفأه وسأه ولا تعشر حتنها تعلأكر هي
هنا شدا هضفا وهنا وهضنوأا. هلك وشر وهنا ثل
هضفه: هلك ثلا إنه كسوا وثلا: أم وتلاوهنه
وتادنه: وا هنر هلك كدكر وكر هضن ثلا: صدا
وهم كر وكر وتضن هلك كدلا وهنهه: تلأ هي هدا
وهضن هلك سلهتي وكر.

(2) واه سلتا وم أه وقفا تاوه حسوا لحا وهدا
هنر كفثنه: وتلاوهدا ده ثلثه وتاوه ده لحا
هضقا: هنه وم كدها طا أنه كتتدا حوها وهدا أه
هي هاوأا: هلك وهلاحس وهه ده دهه ادنا:
هلك وهضه وها دهه ثلثوا كهلنا أم وهف
كرحنه: دهوا طا وها ثلا هي شدا: هه وشم
كفنده أم تهده وأولهوم فنكر ثلثه حتنها:

هلك وهفز وها ثلا دهه ادنا وأسا وها
حتدحثوأا ضا كدها كتتها: وتاكر تهلك
كتدحثفوم: هلك وهضه وهه ثلهلا هنا
هاهنه: وها لحده وهنا: أم واهنا فنه: وهنه كد
هكثا هنا وهضا هاهوه أمكبوم. هلك هنا
هفز وها كتتوم وهلك وها دهه كرك دهضا
وكرك ولا هضا: وكرك دنوا وكرك دنوا. هحفلا
تهتوس وحده هنا ثلثه. هحوا طا وها دهه هنا

kill his enemies because they had defied the Lord, saying, 'What is the message of the Lord?' Just as the Pharaoh had said, 'What is this king to me, the Lord of Moses and Aaron his messengers?'[4] On account of this, God sent his prophets and killed through them, sometimes with and sometimes without the sword, sometimes by fire and sometimes by hail, and with all kinds of trials. On account of this, the Lord held back the prophets occasionally from that commandment of love which [leads] toward Perfection. For if the Lord had killed [the rebellious] without the prophets, they would have said, 'Our idols killed us, not the Lord', and they would have [continued to have] sacrificed their sons (c.208) to their idols in order to appease them and they would not have known the Lord. Because of this, God subdued them through the prophets until they confessed that the Lord is God in heaven and on earth, and above heaven and below the earth, and in the width and the length, and that no place is far from [God].

Therefore, on account of this, the Lord also occasionally held the prophets back from love. For these pursued Perfection with patience, as Jeremiah said, 'I do not owe anything, nor do they owe me, yet all revile me'.[5] While longing for solitude he said, 'Blessed is one who lifts up your [God's] yoke in his youth and sits by himself and is silent. He places his mouth in the dust and [gives] his cheek to whomever strikes him and his life is filled with insult.'[6] [By] this Jeremiah sought this yoke of our Lord Jesus.

The Lord held him back because through him he was destroying his enemies. [Jeremiah] said, 'The Lord is sending me violently against them and they revile me'.[7] David also said, 'My enemies and those who hate me without cause are more numerous than the hairs of my head and what I did not defraud I was restoring'.[8] So also all the prophets hoped and waited for that hope that was to be

4. Ex 5:2
5. Jr 15:10
6. Lm 3:27-30
7. Jr 15:10
8. Ps 69:4

كْتتَمْا حُرِّ رِحْ هْمِ هَه قُهمبُا وشَهضُا وْحضُا
حِهَسنُهااُ. أَ حِسنِ هُلَّا هِوُا حضُه هُدنُا وُلا بتْنْا:
أهدَم هِهَه: وْهلَّحتَّم هُلَّكْم: ولُا هُدنُا هَهدْحسَم هِهَه
حتْتهُه كْهلَّحتَّمهُه وْبزَّكْم أَنْم ولُا مُبكَم هِهَه
حهُدنُا. هْلَّا هُنُا حمْ بتْنْا هَحضْ أَنْم حدْهُا وْاهوَه
وهُدنُا هِ كْنُهُا حَهضُا حَاوْنُا: هَحضَّا هْمِ هضُا
هَحلَّسه هْمِ أَوْنُا: هحهلَّمُا هحَاوظُا هكَمه وْهضُا
وْؤسَهُا هْتَه.

هْلَّا هُوْا هُضَّا طُا أَنْم هُدنُا كْتتَمْا: أُه هْمِ
شهضُا حُرِّ رِحْ. هْنُم حِسنِ حُلَّوْ حِهَسنُهااُ
حَهضهَحنُتهااُ وهْلَه: أَسِ وْاهَدَ أَوْهدُا: ولُا سُنُح إِنُا ولُا
سُحَم كَد: ههَحهُم هرْسَم كَد. حَبِ هْحلَّاُح
كَسَبُتهااُ هُاهَدَ: لَّهحَهِم حضَم وْهضَّا تَدُم
حلَّحتهاُه: هَحلَّح حَحشهوْهِم هَحلَّه هتَهِح ححْهُا
قُهضَه: هقْضَه حضَم وهُسُا حَه هضَحَ حرْدُا سْتهِم.
هوْوُا حُنْا هِوُا حهُنُا تَدُا وهُنْ تْضَه:

هَحلَّهِم هُدنُا هْلَّا وسُنْح هِوُا حْه
كْحنْحِحُحْهِم: هَهضَوْ كَد كَم هُدنُا حكَهُم حَهلَّهُدُا
هَهرْسَم كَد. أُه وْهَب أَهَدَ وْهِحَهِه هْم هَدُا وْهَسه
حنْحِحُحْت هُتلَّاُه وهُحِي هَحْم ولُا لَّحضَّا هضْتْا هِهَّا.
هُضُنُا هَحْه هضَهَه أُه هُحَهُم بتْنْا حهَحُا هُه
وْحلَّب هِوُا هِنْحِلَّا. هَحُا وْم أَاُه بتْنْا حرْهُا وهْلَّهه
حشهُا وْحِهَسنُهااُ ولُا هضَه أَنْم هُدنُا هِنْحِهدُم.

revealed. For the rest, the prophets got as far as the love of Perfection, but the Lord did not allow them to become Perfect.

3. (C.209) Sometimes the Lord cast them down even below Uprightness, [the stage] that fulfills these two great commandments of love, because Uprightness does not curse or harm anyone. But because the Lord had sent them, they went cursing and hating his adversaries and raged against those who defied him and [in that way] became lower than Uprightness. But the rest of the time, as long as the Lord did not send them, they remained [faithful] in these commandments: 'Love the Lord and your neighbor', which means all humanity.

They pursued Perfection when they ceased from passion and anger; when they sought and pursued peace; when they departed from evil things and did good things; when they made a sacrifice of thanksgiving to God and not of victims; when they said, 'An evil heart has passed away from us and we have not known evil'[9]; when Samuel prayed for those who had rejected him[10]; and when Jeremiah prayed for those who threw him into the muddy cistern, the Lord said to him three times, 'Do not pray for them'[11]—but he did not listen to him. These behaved toward their fellow human beings as they wanted to be treated. But the Lord held them back (C.212) because it was appropriate.

4. Moreover, Jeremiah said, 'I held myself back from going out and cursing them', the [very] thing I hate someone doing to me. 'The Word of the Lord came upon me like fire and it set me on fire and I was not able to endure it and not curse them'[12]—until he had descended from Uprightness and then he cursed them.

Of what were the prophets guilty? They killed and cursed—the [very] thing that they hated lest someone curse

9. Ps 101:4
10. 1 S 12:25
11. Jr 7:16, 11:14, 14:11
12. Jr 20:8

(3) وإن طلقها ثلاثا فحرمت عليه فتزوجت زوجا غيره ودخل بها ثم طلقها أو مات عنها ثم تزوجها الأول بعد انقضاء عدتها منه فله عليها ثلاث تطليقات كما كانت أولا. وهذا عند أبي حنيفة وأبي يوسف رحمهما الله. وقال محمد رحمه الله: هي على ما بقي من الطلاق بالتطليقة التي كانت طلقها قبل أن تتزوج زوجا غيره. وهو قول زفر رحمه الله.

وإذا طلق الحر امرأته تطليقة أو تطليقتين فله أن يراجعها في عدتها حرة كانت أو أمة. وإن طلقها ثلاثا فلا تحل له حتى تتزوج زوجا غيره.

وإذا طلق العبد امرأته تطليقة أو تطليقتين فلا تحل له حتى تنكح زوجا غيره. وإن كانت تحته أمة. وطلاق الأمة تطليقتان. فإن طلقها ثلاثا فلا تحل له حتى تنكح زوجا غيره.

(4) وإذا أعتقت الأمة تحت عبد فلها الخيار ما لم يطأها زوجها بعد علمها بالعتق. فإن وطئها فلا خيار لها. وإن أعتق زوج الأمة قبل أن تعتق فلا خيار لها. وإن أعتقت الأمة قبل أن يعتق زوجها فلها الخيار ما لم يطأها زوجها بعد علمها بالعتق. فإن وطئها فلا خيار لها.

and kill them. They did to others what they themselves hated, and transgressed against Uprightness. But did not the Lord himself force them to transgress unwillingly? On account of this, they were not to blame in everything the Lord commanded them, [for] as yet our Lord had not been born of Mary [when] he would make lowliness, peace, and welfare a better covenant than the first [covenant]. How much did the mind of the prophets expect this covenant—but it did not come during their days. Because of this, 'God was not ashamed to be called their God'.[13] This means, he is not ashamed to call them his brothers as he had called the apostles. Because of this, 'He prepared for them a holy city'.[14] This means, he perfected them in the sight of the apostles. But today (c.213) God asks people to love one another and not do to their brothers, the sons of Adam, whatever detestable thing a person may do to them, the sons of Adam, and if not, they shall not enter the kingdom.

5. Moreover, when our Lord sought to kill the Israelites, Moses said in his prayer concerning these who were embittering his spirit every day and abusing him, 'If you blot them out, blot me out from your book of life'.[15] Look, what did Moses do to the evildoers? As he wished that the righteous might do to him if he had done wrong, that they might pray for him. See how the Upright pursued Perfection! But God said to him, 'No, but I will blot out whoever sins against me'.[16] Moses prayed with his love, [for] he loved humanity as himself. Thus, through his Uprightness, he desired that a person should pray for him if he did wrong, until the Lord forgave the transgressions of his brothers, the sons of Adam. In what way do we resemble these Upright ones whom [misfortune] grieved—we [who] rejoice at one another's misfortune—and [who] prayed for him upon whom misfortune came on account of his sins?

13. Hb 11:16
14. Hb 11:16
15. Ex 32:32
16. Ex 32:33

تفاسير الآيات

هذا مما تقدم ذكره في قوله تعالى: ﴿وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ يَا قَوْمِ إِنَّكُمْ ظَلَمْتُمْ أَنفُسَكُم بِاتِّخَاذِكُمُ الْعِجْلَ فَتُوبُوا إِلَىٰ بَارِئِكُمْ فَاقْتُلُوا أَنفُسَكُمْ ذَٰلِكُمْ خَيْرٌ لَّكُمْ عِندَ بَارِئِكُمْ فَتَابَ عَلَيْكُمْ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ﴾ [البقرة: 54]. وقد تقدم الكلام على ذلك مستوفى، وبينا أن الصحيح أن القتل الذي أمروا به كان توبة لهم، وأن من لم يقتل منهم مات، وأن الله تاب على من قتل ومن لم يقتل، وأن القتل كان بالسيف، وأن عدد القتلى كان سبعين ألفا، وأن الله رفع القتل عنهم بعد أن قتل منهم سبعون ألفا، وأن الله أنزل ظلمة عظيمة حتى لا يبصر أحد أحدا، وأن القتل استمر إلى أن رفع عنهم، وأن الله تاب عليهم بعد ذلك.

(5) وقوله: ﴿وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ يَا قَوْمِ لِمَ تُؤْذُونَنِي وَقَد تَّعْلَمُونَ أَنِّي رَسُولُ اللَّهِ إِلَيْكُمْ فَلَمَّا زَاغُوا أَزَاغَ اللَّهُ قُلُوبَهُمْ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ﴾ [الصف: 5]. أخبر تعالى أن موسى قال لقومه: لم تؤذونني وقد تعلمون أني رسول الله إليكم؟ فلما زاغوا أزاغ الله قلوبهم. وهذا يدل على أن الله تعالى يعامل العباد بنقيض قصدهم، فلما قصدوا الزيغ عن الحق أزاغ الله قلوبهم عن الحق. وهذا كما قال تعالى: ﴿وَنُقَلِّبُ أَفْئِدَتَهُمْ وَأَبْصَارَهُمْ كَمَا لَمْ يُؤْمِنُوا بِهِ أَوَّلَ مَرَّةٍ وَنَذَرُهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ﴾ [الأنعام: 110]. وقال تعالى: ﴿فَلَمَّا زَاغُوا أَزَاغَ اللَّهُ قُلُوبَهُمْ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ﴾.

In another place [in Scripture], the Lord brought Moses down to [a stage] lower than Uprightness when he said to him, 'Command (c.216) the Levites to slay their brothers and fathers because they worshipped the calf',[17] exchanging [God] for a dead calf. When Moses saw that evil had targeted him, and it was no use if he prayed for them, he did to them that thing he hated for someone to do to him if he sins; that is, [he acted] by the word from the Lord's mouth, and not by the will of Moses. When he slew the sinful Amalek,[18] the Lord brought him down from Uprightness and he did the thing he hated for someone to do to him and to his brothers, the sons of Adam. For in that time, there was enmity between God and humanity.

6. Also when the Jews acted wickedly, God raised up the Assyrian scourge against them and chastised them with it. But, since the day our Lord dissolved enmity and reconciled with the blood of his cross what is on the earth [with] what is in heaven, causing wars to cease from the ends of the earth,[19] no longer when the Assyrian wakes up is it our Lord who awakens him; nor when the Roman descends to battle, is it our Lord who makes him descend; nor when the prophet becomes a zealot and kills the sinners is it our Lord who sends him, but [it is] evil rising up today in all of them.

For our Lord made peace, but the sons of Adam do not wish to be peaceful and a person is not reconciled with his brother, as the apostle wrote, (c.217) 'If one has a disagreement with his neighbor, let him forgive, as Christ forgave all humanity'.[20] But if these had desired to turn away from evil things, [they would have had peace]. Our Lord no longer makes wars today as in former times, but it is these people who fight today by their own desire. Whoever rises up against his neighbor, the Lord pulls him down, as

17. Ex 32:27
18. Ex 17:8-16
19. Ps 46:9
20. Col 3:13

تحتا حكوهِ: أي هُعصفلا هِوا: حبُها وُهكُه هُنئا هَقحكُاا وُاسّقهِ حتّت أوُم. هُنا وُهتئ وسُبئ سَ لحسَ: لحكُم قاتا وحُسعُا هِوُا لحوُه: وُهرُكم هِوَه كُلا هُم وُاناا هِوُا حكوهِ هُعدُا هُجُلا سلهُوّقهِ؟

حبُهدُا وُم إسّاا: أسلُه هُنئا حضُهقا لحُسد هُم قائهاا ضَ أهَذ كه: هقُهِ لحكُتا سُذَم لّاسّتُهِ هلّاحُتّقهِ: هُجُلا وُهيُه لحيُلا هسّحقُهِ حيُلا هَسدُا. هضَ سُا هُهقا وُيُهضَ كه هَسدُا: هلا هُهاوَ هُبُم أي حُذا حكُهُهِ: حضَ لحُهِ هُبُم وهُتا هِوُا وِائه تحضَ كه أي سُجُا: هُوَه وُم حضَكُد هُهقُه وهُنئا: هكه حرُحسّه وهُهقا. هضَ سزُه لحسُهُنا حهُكُه: أسلُه هُنئا هُم قائهاا هُحضَ هُبُم وهُتا وِائه تحضَ كه هلّاقهِ حتّت أوُم. حهُه يُهِ رُحنا أسد هِوُا حكُبحُحُهاا هُه كُذُا كحتّتهُا؛

(6) أه مَوّةوُنا أهُلُه وهُنهتَم هِوَه: هُهقه هِوُا كُذُا حكُهُهِ لحهُحُا أُاهوُنا: هوُوا هِوُا لحُهِ هُه. هُم مَهها وُم وُهزا هُنِ حكُبحُحُهاا: هعّم ضُبها وُرهَقه هُا وضَاوُنا هها وهُهتُا: هكُجُلا متُحا هُم هُهقّته وُاوُنا: لا أُاهوُنا أي هُلاتهَ هُنِ هتَهَ كه: هلا وهُههتُا أي نُسد لهُنهُا هُنِ هُسد كه: هلا بَهُا أي أُلا لُجُلِ لهُتُا هضُجُلا لحسُتّنا هُنِ هعّوَ كه: أُلا هَسدُا هُهلُحكُا مَهُم حقُلهُهِ.

هُنِ هَ حضَ هَسُا هَحتّت أوُم لا رُحم وتهوُا هَسُا هلا هُهلُمتَم إئه كُم أشهِهِ: أسد وُهلُد هكُسُا: وُاي

he had said, 'Whoever raises his hand against his brother will not be guiltless'.[21]

Therefore, in this world the two antagonists [i.e. Persian and Roman empires] may raise their hands against one another with a sword and be slain, but in that [other world] to come, they will be tormented, because they did not build upon the peace that our Lord Jesus had made on earth and in heaven, and because they raised up these wars that he had caused to cease from the ends of the earth. He said to them, 'If you thirst for blood, look, my blood is yours: drink and live. But do not drink the blood of one another or you shall die'.[22] They killed him, drank his blood, and were not ashamed, and see, here they are again drinking the blood of their brothers, a thing that God hated and despised since the first day.

7. David also pursued Perfection when the Lord delivered his persecutor Saul into his hands, yet [David] did not kill him, but repaid him good things instead of bad.[23] But when David commanded Solomon to punish Shimei,[24] it was the Lord [who] spoke through his mouth, so that through that forceful judgment (c.220) he might take vengeance from Shimei [for] all he had unjustly done and carry out the judgment on himself. Look, whoever is angry against his neighbor is reminded of death and will set aside enmity.

Therefore, that discerning and righteous prophet harbored enmity at his death, but during his life when Shimei reviled him, [David] forgave him his error. When he was departing from the world did [David] think again about this evil? Absolutely not! But if Shimei had reviled him, Joab, who waged all the wars wherever the Lord sent David, went instead of [David], because the kings and righteous ones who reigned in Israel did not do anything unless the Lord spoke to them—except when they transgressed against

21. 1 Sm 26:9
22. Jn 6:52
23. 1 Sm 26
24. 1 K 2:8

أَمْ لائِه كَلا مَحْه هُمُعُا هجُهه: أَمثُا وُهمَسُا هجُه كَفْكُه حَتْنُعُا. لاَّ هُنُه رجُه وُنحنُه هُم حَمْقُلُا: هُنُ هُهُ لُا كُحْ مَتُحْا أَمِ وُحفَبِهُتْا. هُنُه وُه هُم رجُا نُهمُه هُهنَم هُهُنُا حَتْنُعُا. هُهُ وهُمكُلا كَلا مَحْه هُمْنُا هِ وهُمِ أَمِ وُاهُد: وهُم وُهنَمِ أَبْه كَلا مَحْه لُا رُحْا.

هنَمهُم هُصَلا اوُّمُه لاَّ أَبْمثُه كَلا سِوُّا حسُنُا هُهكُمُه حهُنُا كُحصُا: هُحُه وُالُا هُهكُمهُ: كَلا ولُا أَهمه كَلا هُسُا وُحكِ هُنُ مُهه كَاوُنُا هحُهصُنُا: هكُلا وُاهَمه مَتُحْا هُكُم وكُلا وُحكُم هُم هُ هَهقْته وُاوُنُا: هُاهُد كُهُه: وُلِ كُبهُا رهُ لِيُّه: هُا كُهُه وُهد: أَهكُه هُسُه: ولُا أَهكُه وهُا سُ وسُ هُاهُدأُه. هصُهكُهِ هُاهكُه وهُه ولُا كُهلَم هُهُا هكُم أَهد وهُا وُاسْتُه: هُبُم وُهنُا كُنُهُا هُاهكَد هُم هُهُا هُهُنُا.

(7) أُه وُهُب وهُلا كُلُه لهُهنُهاُا: كُ هُهكُم كُه هُنُا كهُأُه وُوُهقه كَابُهِ ولُا هُهكُه هُهنُه كُه لُحُنُا سُك هُقُلُا. هِهُ وقُقُ وُهُ كهكْهُه وُبؤهَهِ كهُهكَد: هُنُا هِ هُكُلا حقُهُه وُحُ هُ وُسُا حُرُا نهنُهم هُنه وهُهكَد هُ وُلُكم: هنُحُ وُسُا كتُهه. هُا لِمْ هُم وِكُم كَلا مَحْه: كهُهاُا هُهلوُه هُهحُه حنُحدُحُهاُا:

هُ هُصَلا بحُا هُنُهُا هزُّهُا: حهُهأُه هُلُه: هِهُا حنُحدُحُهاُا: هُحسُتهِ: هُ هرُسُا هِهُا كُه هُهكَد:

the commandment and sinned. What did Joab do to David who commanded, 'Do not let his old age descend in peace to Sheol'?[25]

But this is clear: the Lord judged the unrighteous through the word of David; and through the hands of Solomon the Lord exacted vengeance from the hands of Shimei who had cursed and defrauded that humble spiritual prophet, and from the hands of Joab who had shed blood when the Lord had not told him. The Lord had vengeance on them through Solomon just as he had vengeance on his enemies through the hand of the holy prophets. But today, since there has been (c.221) peace in the land and reconciliation between God and people, God has reconciled himself to his creatures through his son Jesus the Savior. If all humanity feared the Lord and departed from evil and thought of good things, yet one or two evil ones were found in the land, our Lord would not kill these two evil people; and through the good ones, evil does not come upon anyone and they would all become perfect human beings. But as it is, today we are pleased to become instruments of anger, and all of us provoke and cause evil against one another and against ourselves, until we totally consume one another, because the Lord has not told anyone today to do evil things and become a zealot [for God] as in ancient days.

8. Abraham also pursued Perfection when he made clear his love for all who had crossed his way, good or evil ones; he supplied all who were needy and afflicted with food and clothing, not allowing his servant to serve them, but he stood before them himself like a servant and said to his servants, 'Make for yourselves alms in your dwellings from your fields'.[26] He imitated our Lord and washed the feet of foreigners, good and bad, even while our Lord had not yet written the Law for him. (c.224) He gave heed to God who

25. 1 K 2:6 26. Apocryphal

عَاهدُا وأهدُا

هُحْم وِهُا كُه هَمكُهأه: كُب نُهْم هُم نُحهُا هُوْا هُكُه كَمعدُا هُحدَمهُم وِهُا؟ سُه. هُلا هَهدَّ رُسْه: هُاُد وُحكُ هتُهوِم هُكهُم وُحكُ أُهُا وُهمَوْ: وِهُا كُه هُوِ هُنُا حبَّمُ: هُه أُلا وِهُا سكُهوِم: هُهُم وهَتحُا ٥رُوْقُا وهُمه عَامهُألا: لُا نُحبَم وِهَه هُبُم وُلا أُهَ: هُنُا حهُم هُنُا: أُلا أ حكَه هَنُه كُلا هُهمُنُا هَسهُم. هُنُا وِهُا حهُم كُه هُاُد حبَّمُ: وهُمْ وُلا أشا هَمكُهأه كَمعُهُا كَمهُلا؟

أُلا هُوْا مَّمُا وِم: وهُنُا حكُ وَسُا هُم كَةُلا حهُحدُهه وِوَّمُ: ٥هَمُهوِتِ وُهكُهم هُنُا حكُ هُنُا اهَدُا هُم أَمَّ هُهَدَ وكُلا هُكُم هَهَضُا نَهُا وُهسُا: ٥هُم أَمَّتِ هُاُد هَ وُهُ وهُا كُ لُا أهَ: كُه هُنُا. هُاائهُم هُنُا هُسهُم حَبَّ هكُهم: أَم وُاائهُم هُم حكُبحُهَقوِم كَابُا وُنَتْا هُتَّعْا. هَهُنُا وُب هُا هُ هُهوُا هَسُا كَاوُا: ٥أوُهأا هُم كُهُا كُحتَنُعُا: هُاوُسَّ كُهُا حكُتُهُه كُحتُه تهَه هُنُهُا: كُهُ وُسكُم وِهَه هُكهُم حتَنُعُا هُ هُنُ ٥هُهُم وِهَه هُ هَقُهُا: ٥هكوُحُم وِهَه لُهُخُا: ٥هُهكَهُس وِهُا مَ أه أوُم هَقَّم كَاوُا: هُنُ هُلا وِهُا حهُم حكُهُم أوُم إنُقَّم هَقَّم: ٥هَمُتِ لُهُخُا لُا أُاُا وِهُا كُلا إنُم هَمعدُا: ٥هه٥ وِهَه حتَ إنُعُا حهَتْا هُكهُم. أُلا مَ هُ تهُنُا ههَسَمُ وُتهُا أُهَقْا وُهرُا. ٥هُكُ هُنرَمُ ٥هُهمُ هَمعدُا هُكُ مَ كُلا مَ ٥كُلا نَهَم: حبُعُا وهُهَمُ هُكُ مَ هُ مَ:

makes his sun shine upon the good and the evil[27] and upon the ungrateful and upon Sodom and such like it. The law of love was in his soul and his love shone upon everyone when he squandered his property on account of the needy. When they took his wife from him, he bowed down to them and lowered himself before them and asked after their health and called them 'my lords' in his love for them.[28]

In another place, God brought down from the love of the Perfect [this same] man who loved the good and the bad, sending him as [he had sent] the prophets; he went to slay the evil kings who had intruded into what did not belong to them. So that we might know that the Lord had sent him, [God] met him, after he had chased many peoples with a small number of men, and said to him, 'Your reward shall be very great, because you have come and gone at my word and you did not covet spoils'.[29] Also Melchizedek met him with bread and wine and blessed him because he had kept the commandments.[30]

9. Elijah also pursued Perfection when he girded his loins with love and with kindness and became a messenger of peace. He ran many miles (c.225) ahead of Ahab,[31] his enemy and persecutor, who had thirsted for his blood and had sought to kill him in all [the neighboring] kingdoms, though Elijah had not injured a thing, except when the Lord had compelled him to do these things. He bore witness and said while offering up a sacrifice, 'Answer me, Lord, answer me so that all the people may know that you are God, and by your word I have done all these things'.[32]

Therefore, because of the wrongdoing of the people and the kings who had denied God, [God] destroyed them by means of the prophets. For Elijah prayed and rain fell and he ran to [seek] the honor of the wicked king so that he might enter his house with honor. You see that the prophets [too] desired the life and honor of the world and of its

27. Mt 5:45
28. Gn 12:20
29. Gn 15:1
30. Gn 14:8
31. 1 K 18:46
32. 1 K 18:36-37

هكُلا وهُدمُا لُا أهَد مَهمُ لِلمه وتحب صَعقُلُا مَهوْا كه لُمُنُا أمِ وُحرَتْنا هَبْهُتلا.

(8) أه أحنُهم وهْلا حُلُوْ حَعَنهاُا: ضِ هَبنُس هِوُا مَهضه كُلا ضُلا وتُحنَم هِوَه حكَوِم لُحْثا مَصقْلا: ضِ هكُوهْا هِوُا حهُصُنُاُا مَحكضهُا حضُلا وُهنَس هِوُا هَعكُوْه ولُا هُحْص هِوُا حكَتبُهوِم وُبعَهقِم أنَم: أَلا هُه أمِ كَحبُا هُلُم هِوُا هبُهَشِم هُاهَد هِوُا حكَحبُهوِم وُحضِه حضُم وُوْهُلُا حهَقصُضُم هُم أهضُتهُم: مَهكهُوْها هِوُا حهُنُ: هَعهَس هِوُا قُلُا وُاصقنُلا: لُحْثا مَصقْلا: ضِ لُا هلُد كُه هُنُ نهَههُا. مِن كاكهُوا وهُبنُس هعهَه كُلا لُحْثا مكُلا صَقْلا: مكُلا هُقتُ لُمضُاُا مكُلا هبُهم مكُلا وُاهُاُه: هَههُوا نهَههُا وشهكُا حنهَه: هُاوتُس شهكه كُلا هُحنُه: ضِ هَحْر هِوُا هُسُته هكُلا هتَمُلا: مَضِ وُحنَم هِوَه أيلُاه هُته: مَهضِ مَهكُهوُم: مَهكهَهضُم هبُهَشِم مَهُلا كهكُهوُم مَهُزا حضُم هُتُ حشهكه وُحكُاهُم.

هَحبُمكُا إسَنُاُا أسلُه كُنُوُا هُم شهكُا وُحصَتْا وُحنُا وهُشد هِوُا حلُحْثا هَحتَّهُا مَهوْه أمِ وكتتَمُا: هُاُكا سزُد هَتكهُا وُهَمُا وُالمُكُه كُلا وُلا وُمحَهُم. هَوْبُه وهُدمُا هَبوْه: أنكه هُم حُلُوْ وُوْوُه كُصِقُهُا هَيَّتاُا حِلُهُا رهَوُّد حهَسُنُا هُاهُد كه: وُلِحنُم لُحد هَيَّه وُاُكُه حهَكُلُه هُاُلُه مكُلا أمكُلُه حهَكُلُه: ولُا أمكُلُه كُلا مكُلا حُراُا. أه هَحكَمؤُه أنكه حكُسهُا هَحسهُدُا مَحكه: هكُلا وُبلُم هَههتُنُا.

kings—while they denied God and offended the prophets.

10. Elisha also pursued Perfection when he fed and gave drink to his enemies as he wished that his enemies would do to him. He sent them to their lord peacefully after they had dined.[33]

But in another place, the Lord brought him down from Uprightness and from love when he did to these children the thing that he would have hated that someone should do to him if he transgressed. To those who sought to kill him he did good things instead of bad, as is appropriate for one who seeks (c.228) Perfection. [But on the other hand,] to those children who laughed and said, 'Go up, baldhead!',[34] he did the thing that love and Uprightness do not do. But it had been the will of Elisha when he fed his enemies. Yet when he killed the children, it was the will of God.

Then there is a place [in the Scriptures] in which the Lord brought the prophets down from Uprightness and from love, while the rest pursued Perfection. If they were overcome [by temptations] here and there, and transgressed Uprightness without a commandment, the Lord reproved them and it was obvious that they had acted foolishly. They [then] washed away their offenses and ascended to love and were confirmed.

11. Abel pursued Perfection when he submitted to his murderer and did not violate love and Uprightness by striking [Cain], the thing that he hated lest someone should strike him. Adam demonstrated his [love of] truth when he did not require vengeance for Abel from the hands of Cain, because he wished that every person would forgive him whenever he would sin. Thus the Lord was content to forgive [Cain] on the day he went astray and did not kill him.

33. 2 K 6:22-23 34. 2 K 2:23-24

(9) اُه الْكَمَّا وَهْلِ حُلَّوْ حِصَّنَهاُا: ضَبِ أَهْدَ مَرَّوِهِ هُوَهُ وَهِ هُوَهُ وَهِ هُوَهُ وَ

12. Each one of them acted in this way in his generation and endured sinners, but did not do evil to them because they hated that a person should do evil to them. They did not do to others the thing that they hated. As they wished for someone to do (c.229) to them, so they did to everyone, to one who treated them well and to one who treated them badly—[all this] so long as the Lord did not force them to do evil to his enemies. They waited for peace in their days, and to be perfected and completed in the Spirit, the Paraclete, and then they would depart from the world.

But God did not desire to make peace in that time, because humanity had not wanted to acknowledge him. On account of this, long beforehand they saw the peace that would come to exist through our Lord Jesus Christ, they asked about this peace and longed for it and our Lord promised them, 'I will give to you this Perfection, which I shall bring about. When I send the Paraclete to the apostles, I will also perfect you because you have waited for me and have pursued the Perfection of the heavenly angels from which Adam your father fell. I will make you and your father Adam ascend to the height from which you have fallen.'[35]

Because of this all the prophets and righteous ones were comforted and all of them slept in faith, love, and Uprightness even though they had not received their promise. Our Lord said to his disciples, 'The prophets and righteous ones waited to see the peace that you are seeing, yet they did not see; and to hear the thing (c.232) that you are hearing, yet they did not hear; if only people would have acknowledged me, I would have made peace in their days, [and] they would have become like you'.[36]

13. For the Lord slew the sinful peoples by means of the prophets so that they might fear and acknowledge him by their own will, but due to their accursed will they were not

35. Apocryphal 36. Mt 13:17

هِوا: حهُ وإهضلا كحنْجِحُقَةِهِ: هُوهُلا كلهُتْا رْحِنْهِ هِهِ وهُنِا.

أَلا هُضَلا وُهصلُا وهُنِا أَسْلا أَنْهِ كْتِتَمْا هُ حَائِهاُا هُ هُحِ هُهحُا: همُنِا وُهلَّهِ هِهِ حُلَّوْ حِهَنِهاُا: هُلِ هِهِ وإووَهه حِوُهُا وُهضُا هُحِنَه هُ حَائِهاُا وِلُا هُههبُا: أَهْه أَنْهِ هُنِا هُالمُبكُلا وإهضَحْه: هُاهَهِه هُهتَهاهُهِ هُهضَهه حِنْهحُا هُاهلَّوْوه*

(11) هِهُضلا وْهُلا حُلَّوْ حِهَنِهاُا: حَ هُنِحَ وْهِهه هِبُم هُلَّهكُه: هُلا حِنَ هُ هُحُا هُهُ حَائِهاُا هُهسُا كُه هُبُم وهُتْا هِوُا وإِنْه نهنْههِه. هُاوُم هَّهُ هنوْه: حَ لُا اهُلا حِنُاه وهُضلا هُ أَبِّ هُلْبِ: هُهلَّهِ وِرْحِ هِوُا وْنهحُه كُه إِنْه حَلا أَهُلا وِسُلا. هُحُنُا حِنَ هِنُس هِوُا وْنهحُه كُه هُنِا: حنُهحُا وُاهضلا: هُلا هُلهكُه*

(12) هِهِ هُ هِهِ هُ هُنِهُه حِبُوْه هُحُ ححَبِ هُهُهُه هُ هُنِحُهه هُ سُلُتْا هُلا أَحْاهه حُهُه: هُلَّهِ وهُتْه هِوُه وإِنْه نحْاه حُهُه هُلا حُحِبَّ هِوُه هُبُم وهُتْه هِوُه لَلِسْتْا: هُاهِ وِرْحِ هِوُه وإِنْه نحْبِ حُهُه: هُحُنُا حِبَ هُهُه حُهُه: حُهُتْه: حَهُ وُالْهاُ حُهُه هُحَهُ وُاحْاه حُهُه: حُلا أَهْلا وهُنِا لُا هُحِبْ هِوُا حُهُه حَهلَّهِنُا وِنحْهُ كْتِتَهِهِ. هههُه وِنهوُا هُسُا حَهُهُشُّه: هِنلَّهِنُه هِنهلَّهِهُه حِنُهسُا قَزْهكُلُا: هِ نهقُه هُ حُحهُا:

هُلا رْحِ كُنُوُا حهُه رْحِنُا وِنحْبِ هُسُا: هُلَّهِ وِلُا رْحِ هِوُه حِتْ إِنُهُا وِنهوُم حُه. هُلَّهحُنُا هُ وُهسُا

persuaded. All of them fell by the sword until our Lord appeared and won them over by the force of his love and lowliness. He restored them to conviction through his lowliness, [so that] they professed that the Lord is God. Whatever is on the earth was reconciled with whatever is in heaven, though some still rebelled from the love of Jesus by the hardness of their heart.

Our Lord said to his chosen ones, 'I promised the prophets that I would come and perfect them. For the reason they were not perfected is not that they were less than you in being perfected, but because there was no peace in their days. On account of this, Uprightness will arrange [it] so that even those will be perfected.'[37]

Because of this the apostle said, 'We do not have more than they; he foresaw that they would not be perfected without us'.[38] Even more than that he said, since we are the first, He hurried to perfect us before them and not them before us. The Perfect ones of today are the image of the apostles, which is a great gift. The prophets and the first Upright ones, those who were perfected after they had departed from this world (c.233) in the sight of the apostles, were perfected because they had pursued love and Perfection in this world. From Uprightness a person ascends to love and from love he is elevated to Perfection.

14. As for the rest, anyone who is not perfected in this time and then departs from the world is not perfected in that [other] world. But everyone inherits Perfection and whatever level is lower according to his manner of life: teachers who teach many [students], and the strong who bear the diseases of the sick and reconcile many,[39] and everyone as he is found in simplicity of gifts, cheerfulness of mercy, diligence of leadership, or in the tranquility of love that loves without turmoil.

Then each person according to his level, if he empties

37. Apocryphal 38. Heb 11:40 39. Rm 15:1

سزْاهِم حمُسُا وْحلَب هِوُا وِنهْا حبْ هُنْ نهْه هحَسُا: ههْاحه حَمحْهه هْالمُاحه حْه. هْاهلُهوَم حمُ هُنْ: وهُم حصْنهْاُا وْحلَب اِنُا وْالْا اْحبْ: نهْح اِنُا حُه حمُ: هُا وْهمْوْ اِنُه هْزَمحَمُا حَمتَسْا: اُه حمُ حصْنِ اِنُا حمُ هْحلُا وهَصَلُم حَ هْوهْلُم حُلُوْ حصْنهْاُا وحَسْا تحُتْا: هُ وْبحُا هِوُا هْنُه اُوْم اُهمُ: هُهْه اِنُا حمُ هلُاهمُ اُوْم حزهُا وْبحَلُم هْنُه.

هْحوْوْا اْاهَلُه بحَتْا هُحمُ هزْوْهْا: هْهْحه هُحمُ حهُهنُهاُا هْحنهُا هْحَائهاُا: هُ لُا همُه هْهحصُهُم. هْاهْنِ هُنْ حلُحتَّهوِهِم: وْبحَتْا هزْوْهْا هَصَه وْسزْم هُسُا وْاِيلُم سْلُم هلُا سزْه: هْحهْهصُه هْزْم وْاِيلُم همُحَم اِيلُم هلُا همُه: اْلا حُه اُهوْه حَ حتْه اِنُا هْحْهْا هُسُا حنْهتُهم: اُهُاصُم هُهُم هِوُه.

(13) سزْح اُنم حِسْ هُنسُا حبْ بحَتْا حتَهقْا هْهقحُتْا: وْبسُحِ هنُوْم حه هُنم حه حِسُهُم هلُا اْالمَهه هْحُلُا حِسُهُم سْنهُا: هْحُه هُحمُ حسْنُا حزُهُا وْالحُد هُنْ هْرُا اُنم هلَيْنُا وهْه هْوهُهْه: هْاهْه اُنم كهنُها حهَصَهْاه: هْاهْه وهُسْا هِو حُحُاُا: هْاهلُم هُا وحُاحُا هها وحهَسُا. حْ اُه حْ هْه وهْه وْنهْه هنُوه هْسهُم حهُهنُا حُحهُم:

اُهْنِ وْم هُنْ حِحتَهِم: وْاهلُهوَم حهُم كتَحْتْا وْالْا هْحِهْهوْ اُنم. هُحُه حِسْ هلُا اْاحِهْنه: حُه وْحَّنُم هِوُه هْسهُم وْنحِهنُم: اْلا هْحُلُا هلُا هوُا هُسُا

and consecrates himself, will receive the Paraclete and become Perfect. The apostle showed that God placed the Perfect in the Church, after them the prophets, and after them the strong, the teachers, the builders, and the administrators, and after them [those who have] the gifts of healing.[40] He showed that one level is better than [another] level. The apostle spoke concerning these contemporary gifts that God had placed in the Church.

For the ancient prophets and apostles together take delight in the kingdom according to the word of (c.236) our Lord, 'The sower and the reaper shall rejoice together',[41] [for] these are the prophets and apostles, and all who are perfected rejoice with them and depart from this transitory world.

15. Today, because our Lord came and by the blood of his cross reconciled that which is on the earth and in heaven, people are also persuaded by the prophets and by our Lord and his apostles, by the teachers, the strong, and the exhorters, and everyone has declared that the Lord is God, whether sincerely or not, whether truthfully or wrongfully. Our Lord has been proclaimed today throughout all the creation. Some confessed the Father and some the Son and [others] the Holy Spirit, whether they adhered correctly or not. But they did not talk like these earlier accursed ones, 'What is the message of the Lord?'

On account of this, the Lord reconciled himself with them at this time—even if they were not sure in faith—until the future judgment comes and the Lord Jesus repays everyone according to his deeds and his faith. Therefore, the Lord Jesus does not need anyone today to become a zealot and chastise anyone who acts wickedly, because the Lord himself chastises today whoever transgresses against him, for all the peoples knew that there is a God in heaven who gives death and life.

40. 1 Co 12:28 41. Jn 4:36

حمُهشَّهِ. هُلِّحدُنا خَائهُاُا هَحدبُا: وُاهِ هُنهِ
نْلِّحدُنهِ.

هُلِّلا هُنا أهَذ هكَسُا: وكْسلا كِ نْلَّذ هُسهِ:
هُبْم سُا وحْكبُبِ لُا هْسلِّحدُنَّ. نْلَّذُا وِم وُاهَذ: أسِ
هُه وُسِّ سِيِّ كْم هُبْهُنْا مهفُهْد وُلِّحدُنِ مبُهُسهِ
هلُا حدُّهِ مبُهُم. حِصَّنْا وِم وبُهُم: هُنهِ أنهِ وهُعاُا
وُهكَّسْا وُاسْلِه هُهوُحدُا وُحدُا: بَتَّنْا وِم هَخَّنْا هُبْهُنْا:
أسْكِم وُاسلِّحدُنه هُم وُهُفه هُم هُنا نُحهُدا حكَّم هكَّسْا
هُلِّحدُنُوْا أسلِّحدُنه: كَلا وبُهلِّم هِوُه حُلَّوْ هُهدُا هحُلَّوْ
حِصَّنهُاُا حدُنا نُحهُدا. هُم هَائهُاُا هُكْه إنِه حشهدُا:
هُم هُهدُا هُلِّكْلَا كِحِصَّنهُاُا.

(14) هُنهُا وِم هُلا ولُا هُسلِّحدُنه حدُنا رُحدُا هُم
نُقه هُم نُحهُدا: لُا هُسلِّحدُنه حدُه نُحهُدا: أَلا هُحسُه
أسِ وُهلُه سُنأم هُم حِصَّنهُاُا هُحلَّسه: هُتكفُنْا
وهُحكَّم حهُيِّتاُا مسْتحلُنْا وهُمكَم هُهوُنُا وُحتَّهْا:
هُمهُسَّم حهُيِّتاُا: مهُحسُه أسِ وهُمهلُهُس حهُهُلِّهاُا
وهُهوُحُدُا مهُحرِّسهاُا وُهنُسهُنهاُا مهُسهُلِّهاُا وؤُمهُنهاُا:
أه حدَّمكُهاُا وهُسحُنهاُا وهُسْت ولُا هيِّههمُا:

مهُ إنِه إنِه حبؤُيه. أَ إنِه وِم هُههلَّؤُه كُه
مهُهلَّهُبِه: مهفَّحلا قُزمكُمُا مهُسلِّحدُنه. مسَّه
هكَّسُا وهُم كُذُا حبَّاُا حِصَّنْا حُلَّوهَّهِ بَتَّنْا
حُلَّوهَّهِ مْتحلُنْا مهُختفُنْا هُههتَّتْا هُههبؤُنْا
حُلَّوهَّهِ هُهوُحُدُا وُاهسُاُا. مسَّه وُهسُلَّوْ هِ وُؤُسُا

Therefore, [the Lord] does not need (c.237) today the prophets as previously, because the evil ones did not understand who killed them nor who saved them. For if the Lord had killed them without the prophets, they would not have known whether the Lord killed them or their idols. They would have kept on supposing that their idols had killed them and they would have offered their supplications all the more. Wherever the Lord had saved them, they would have thought that their idols had saved them and they would have loved them again all the more. [Their] chastisement would have been worthless. They did not know who had punished them, and were not instructed why. Blessed is our Lord Jesus who by the compulsion of his love has redeemed them from the desolation of the idols.

16. Therefore, God does not hold back a person today from love and Perfection. Let us then pursue love, for if a person departs today from the world while he is not [yet] Perfect, our Lord does not perfect him as [he did] the prophets. And if a person does not walk today in the steps of our Lord and of his apostles, he will not go with the prophets. Because after the prophets departed from the world, our Lord perfected them in the sight of the apostles and elevated them to the place of Perfection, they and all the righteous ones who had pursued (c.240) Perfection like them. The compulsion of Jesus' love guided every creature and turned them around to understand that there is a God in heaven, that he created and sustains them.

17. Moreover, this Word greatly excited the creation and it was turned around because they heard that the Son of God had died on account of sinners in order that they might repent and live. All the worlds were stirred; he who gives life to all died on account of his creature. The Gentiles heard of the care of God for them and they trembled and knew that he had died on account of them. They were afraid and discussed with one another, 'How shall we make a defense

ضِ وْزُحِلا: كُلا هُكْمِ وْهِ ـِمْ هُهةحُدُا وِهُضِ أَهْدَ
هكَسُا: وهُم لْكُهُا حَبِلُا.

بَحْتَا ـِمْ هُبْهُتَا هُعتَّسْا: أَصبُا ضْلاحُهضِ
حهُحكْهلُا أَسِ ضْلحْلُه وهُدَ وِزُّهحُا ٥سُرُوُا أَصبُا تَسِرُ
وَالمُهُ بَحْتَا هُعتَّسْا: ٥سُرِ كُهدُّ ضُلا
وضْلِـهدَّـِ ٥نُهضِ ضِ كُحضُا هُنُا كُحُوُا٠

(15) هُضِ وْبِ وْالُا هُدَ ٥هْمِ كَبِضُا وْهَضْهُ هُا
وكَاوُحُا ٥هُا وكُهضُنُا: أُه حْتَنْهُا أَالهَضهه حَبِ بَحْتَا
هُحَبِ هُدَ هُعتَّسهِـ هُحَبِ ضُحكْهُتَا هُحَبِ مْتحلُهْتَا
هُحَبِ ضسْقلُهْتَا هُاضُنه ضُحْـهِ وهُدَا ـِه لْكُهُا: أَه
وْضلُّـمْ أَه لُا وْضلُّـمْ: أَه ضقُهـمُا أَه حضُلُا. أَاضْ لْه
هُضِ هُدَ كُحنَّـمُا وهُهوْا كُاضُا أَه وهُهوْا كُحنُا أَه
حزُهسُا هُالْ لُحلُّـمْ أَه لُا لُحلُّـمْ أَسَبِ: أَلا لُا أُهدَّ أَسِ
هُكْمِ ْتهضُا وضِ ـِمْ وهُا لُهضُه وهُدَا٠

ضهُلا هُنُا أَهلُّمِ لْه هُدَا كُهدُّهِ حهُنُا أَحنُا:
أُضِ لُا وضِ حهُهضُنُمُا. كَ أَالُا وَسُا حلُّـبُا ٥هُدَّـ هُدَا
ْهُه حضُلْـهِ أَسِ حكُـهِـتِ هُاسِ هُهضُنُمُاه. لُا هُضَّلا
هسَّـم هُدَا ْهُه ٥هُضِ لُا لِهِ وْنهُا لْه لُهُنُا ٥نْوْا
لْه لِهِ وهُدَهُ: ضهُلا وهُه هُدَا وُوْا ٥هُضِ كضِ
وضُهضلا لْه: ضهُلا وَـِه حهُه هُضُهِ كُهِضُا:
وَالـ لْكُهُا كُهضُا وْهضُـم ٥هُسْا.

لُا هُضَّلا هسَّـم هُدَا ٥هُضِ أَسِ وضِ ـِمْ وْهسَّـم
ـِهُا كُلا بَحْتَا: ضهُلا وُلا ضْهـمُكْـمِ ـِهُه وْهَضْا لُا ضِ
هُهُلا ـِهُا حهُه ولُا ضِ هُسْا ـِهُا حهُه. أَ هُهُلا

to him who formed us and whom we have forgotten? He died for us and yet we do not listen to him. What torment do we deserve?' Or, 'How will we have his compassion unless we repent?' Through this idea the Gentiles repented and were converted—people who were unwilling to be persuaded through the prophets.

18. It is one thing when people hear that a son of Adam died for his companions, but another thing when they hear that the Son of God died for his creation and for his servants. It is not extraordinary that the sons of Adam die on account of their colleagues since their nature is imperfect. But as the Lord, whose (C.241) nature transcends death, died for the evil sons of Adam, human beings were captivated by this love because of this and loved him.

19. Next, let us talk about the love of our fathers because we should imitate their love and their lowliness. Abraham and Isaac pursued Perfection when their wives were taken from them and they did not quarrel or fight. When the well was taken from them, they neither quarreled nor became their enemies. They endured the rape of their riches with joy, and were held captive neither by their possession nor by their wives, as [they were] by the love of and desire for God.

If the Lord had said to them, 'Renounce your wives and let go of your property', as he had said to the apostles, they would have done his will, just as when he had said to them, 'Go out from your land and from your family, and go where I tell you'.[42] Because they loved him and loved [fellow] human beings, they went gladly even while they knew that they had been plundered and cheated and had their wives taken, in order that they might fulfill the commandment of him whom they loved, and in order to continue honoring those whom they loved. Also, whenever

42. Gn 12:1

ﻭَﺍُﻩ ﺣَﻪَﻭ ﺣَﻤﻦ ﻫُﺪﻧُﺎ ﻭُﻻ ﺗَﺘْﻨَﺎ: ﻟُﺎ ﺑُﺤَﻢ ﺑَﻪَﻭ ﻟُﺎ ﺃَﻱ ﻫُﺪﻧُﺎ ﻣُﻠَﻪ ﺣَﻪَﻭ ﻭُﻻ ﺃَﻱ ﻫَﻠَﺘَﻪَﻭ: ﻫﻪَﻪَﻢ ﺑَﻪَﻭ ﻭَﻫُﺤَﻢ ﻭَﻫَﻠَﺘَﻪَﻭ ﻣُﻠَﻪ ﺃَﻧَﻢ ﻫَﺄُﻫُﻢ ﻫَﻠَﻪ ﺣَﻪَﻭ ﻫَﺤَﻨُﻢ ﺣُﻪَﺍﻟ. ﻫَﺎﻫُﻠ ﻭَﻫَﺘَﺎ ﺑَﻪَﻭ ﻫُﺪﻧُﺎ ﺣَﻪَﻭ ﻫﻪَﻪَﻢ: ﻭُﻧَﻢ ﺑَﻪَﻭ ﻫَﻠَﺘَﻪَﻭ ﺃَﻫَﻪ ﺃَﻧَﻢ ﻫَﺄُﻫُﻢ ﻭُﻫَﻪَﻢ ﺑَﻪَﻭ ﻫُﺪﻧُﺎ ﺣَﻪَﻭ: ﻭُﻻ ﺑُﺤَﻢ ﻫﻪَﻪَﻢ ﻫَﻨَﻮُﻫَﺎﻟ ﻫَﻨَﻬَﺎﻟ: ﻭُﻻ ﻫَﻠَﻪ ﻫُﻪَﻭ ﺣَﻪَﻭ: ﻭُﻻ ﻫَﻠَﻪ ﻫُﻪَﻭ ﻫَﻠَﻨُﻢ ﺑَﻪَﻭ. ﺣَﻤﻪ ﺑَﻪَﻭ ﻫُﺪﻧُﺎ ﺗَﻪَﻫَﻪ: ﻭَﻫَﻠَﻬَﻨَﺎ ﻭَﻫَﻪَﻫَﻪ ﻫَﺰَﻫ ﻫَﻨَﻢ ﻫَﻢ ﻫُﺪﻧُﺎ ﻭَﻫَﺄُﻫَﻨَﺎ۞

(16) ﻟُﺎ ﻫَﻪَﻠَﻪ ﻃُﺎ ﻫَﺄُﻫَﺎ ﻟِﺎُﻫَ ﻫَﻪُﻫُﺎ ﻫَﻢ ﻫَﻪَﻫُﺎ ﻫَﻢ ﻫَﻪَﻫُﺎ ﻫَﻢ ﻫَﻪَ

he asked (c.244) them to sacrifice their sons, they gladly sacrificed, because his love was fixed in their heart and they did his will in all he commanded them.

But had [God] said to them, 'Give up your wives and your sons and your possessions, and go proclaim me wherever I will tell you', it would have been easier for them to leave their wives in celibacy and their living children in their homes and their wealth and everything that belonged to them with their families and go wherever the Lord sent them; much more easily than what he did say to them, 'Go with everything you have with you', because their women were carried away by force to be dishonored before their very eyes, and their sons to be sacrificed in the face of [their sense] of compassion, and their possessions were to be plundered every day as they looked on with their own eyes and endured it—because of the hope of truth, which is to come. But all whom the Lord held back from renunciation and from physical celibacy were to become an example to all who are married in this world, so that they might live like them.

20. Jacob also pursued Perfection when he humbled himself before Esau his brother. He gave the fury of Esau an opportunity to calm down. When his anger had calmed down a little he sent [a message] to him, 'I am your servant'[43] by means of the offerings (c.245) he delivered to him. When Esau approached to meet Jacob, Jacob bowed down to him seven times upon the ground.[44] The enmity of Esau was put to rest and he embraced Jacob, kissed him, and was reconciled to him. Where is our own lowliness today? Who among us is humbled like this before his enemy, bowing down to him and reconciling himself with him?

21. Joseph also pursued Perfection when he repaid good things for bad to his brothers who had sought twice to kill him. The Lord delivered him from their hands, but they

43. Gn 32:18 44. Gn 33:3

هَكَ هُ مَ هَ هَ ه

sold him into slavery and he endured great sufferings on account of them. 'His feet were bound in chains and his soul entered into irons',[45] as it is written. He repaid them all noble deeds instead of spiteful things and did not keep a grudge, nor did he become their enemy.[46]

It is also written in [another] place: when he did good things to them in Egypt, they repaid him bad things and plotted to kill him. He endured the evil things like a good worker and did not do evil to them, but instead did good to them, and [so] he excelled and triumphed over every evil with good things. When Israel died, they came beseeching him, 'Our Father gave [this] commandment before he died, "Say to Joseph my son, forgive (c.248) the transgression of your brothers"',[47] because they thought that Joseph had held a grudge and enmity against them, yet, because of his father, he had not treated them badly. Then Joseph raised his voice with sighs and tears and said to his brothers, who were his murderers, 'Do not fear me, for I am subject to God'.[48] And [so] they realized that he was a friend of the Lord like his fathers, and would keep his commandments. For just as his mercies are many, so also his friends increase their kindness.

Just as he makes his sun shine and the rain fall upon the good and the bad, so also his friends shine their love upon the good and the bad. But because people exalt themselves and grieve the heart of their brothers, standing against the commandments of God, he overthrows them here and there in this world, as well as on Judgment day. But if we are sincere, God is kind and good, forever and ever.

The end of the ninth *Memra*, which is on Uprightness and on the love of the Upright and of the holy prophets.

45. Ps 105:18
46. Rm 12:21
47. Gn 50:16
48. Gn 50:19

مُبكَم وُحزُه وهَّه حزُم وهَّه حكَّه مصَّكْلُه: وهَّه حكَّه وهَّه حزُم
نْعَتْهُه: هْكْلُا وَنعَكْهُه هُومبْده وهَّه وِنْسصَّم حْكه: وهَّه حكَّه
هْكْلُا وَنَاوْكِه نعْنُه وِكْحُكه وهْسصَم حكَّه وهَّه: اُرْكه
سْبِئْلَا. اُه حنْتهُه اُمطُا وِحُنْا وهُا حكَّه وِنْحشُه وهَّه
سْبِئْلَا وُحسَم وهَّه. هْكْلُا وُمصَّمُا وهُا وْسعْلُه حكْحهُه:
وهَّه بهُم حكَّه وهُم وهَّه حكَّا مَّه حزُم مُحنْشُه مرْحُشُه
حكَّه.

هْكْلُا رُطْ وَنَاهْد حكَّه: هحُّهه نْعَتْهُه هُحنْتهُه نْعَتْهُه
وهْسنْهُه: ولُه رْكه اُحزُّه سُا اُمطُا وُاهْد حكَّه: وهَّه
هَمهُا هوُا حكَّه وِنْحهُه نْعَتْهُه وهَّه حهَبْهُه اُاهُه
كْلَاوْهُاهُه: هُحنْتهُه ضْ سُلُم: وِنْحهَّتهُه وهَّه وُاسْا
هوُا حكَّه حْسا اِنْعَتْهُه وَنَاوْكِه وْنُه لَّامطُا وُهَبْهُ
هوُا حكَّه هُدنُا: هُكَّم وِكْلُا هْم هُم وُاهْد حكَّه:
وِرْكه وهَّه وُاسْا حكَّه كْهَهُه. وِهْلاوْحنُ وهَّه
نْعَتْهُه كهَّمنُا وِنْلُحنُ كْنْتهُه هُحنْتهُه وِنْلاوْحه
مِهُم نُسهْهُه وهْسنْهُه وهْلاحْر هوُا هَكَّه ضْ سُلُم
وهَّه حْنْتهُه وهسْهصَّه: هْكْلُا هحنُا وُهنُوُا وهَّه
وُحمَّب. اِلَا هَّكه وُطُا اُنه هُدنُا هْم هُهنُهُا هْهِ هَبْهُاُا
وهُكِنُا هْكْلُا وِنهَّه اُهد مَّهوُا حكَّا وهْرهُّا حهُنُا
حُكهُا: وُاهُاهُه نْلاوْحنُه*

(20) اُه مْهَّهد وهُلا حُلُوْ حهَّنهْاُا: ضْ هصَّهم هوُا نْهَّه مِهُم هَّهم اُشهِهِ: مهُهد اُاوُا حنُهِنُا ضْ
سْهلُه وِنَّهم نُسا. هضْ سُ هَّكْلا نُهِنُه: هكْس حنُه: وِنْحِبُم اِنُا حنْ هُهتحُنْا وُهبْهُ هوُا كْه. هضْ هنُد
هكْس هحَّهد هَّه مْهِنُه حنَّهم: هكْس هَّه مْهَّهد وِنهلُهِه هَّهم

أحتَم كلا أنها: ةالسسلا حتجحُهاه وتهقه هقلا كلا وهُه وتهقهه ةالؤتا هعقه. أصا هِه هَقَصْهاُ وَكح وتهمُ؟ هم هتا هلهقهُ هُح مِهم حتجحُهه: ههُكِ كه هُهنتا كه؟

(21) أه ههقه وهُا هُلَا حصَنهاا: ه هنه لُحُنا سكه تَعقُنا لَاعقِه: هُكح أحكه وتهلهكُسِه رتُنا ههنا هُرِه هم أَتِهُه. ههنا حتَحهِه أَةحرُنا وَهتا هلهكُهُه: ةالهَا: حهقهلقا هُهتَ قِكهِه هحقَرلا تكلا نهقه: أم وَهلَحه. هنه أنه ه ههنا هَقَتُاا سكه هَتنُنا ه لا أس حهه أصا: ه لا ههنا حهه حتجحُنا.

أه حِهُا هلَحه: وه حكِ حهه لُحُنا حهَوِّم: ههُ تَعقُنا قِنهِه ةالهَقه هِه حكَه وتهلهكُسِه. ههُ هَتَ تَعقُنا أم هُتسا لُحُا ه لا أحاه حهه: ألا أَلهاه حهه تَعقُنا سكه لا حلُحُنا. ههِ حِبِ هِهُا أَههنُالا: أَاه حُتم هتَه: وَهقَهِه قَهِ أَتَه ه هُلَا: وَاهنه حتَههَ حِنه: هتَه هَهكُاا وَامتِه: هَلَا وهُحنَم هِهُه وَامِ هِهُا ههَه حكَهه أصا ةحتجحُهاا: ههَلَا أتَهِه لُا هَحاه هِهُا حهه. هُمِم أَمم ههَه هُكه حتَلِنا ةحِهتا هاهَ حهه لَاعقِه: وهُه هلَهكتِه: لُا أوسكه هس: هَلَا وَامتِ كُهُا ألا. ههُبه هِسَه وهُا هُنا أم أهَةِه:

ܩܕܡܝܐ ܘܐܚܕܐ

ܐܦܣܩܐ ܕܒܗ ܡܫܬܟܚ ܐܝܟ ܕܐܡܪ ܒܫܘܠܡ ܠܡܪܝ ܥܠ ܟܠ ܕܒܪ ܐܢܫ ܕܐܬܐ ܒܥܠܡܐ ܗܢܐ ܘܒܥܠܡ ܥܬܝܕ ܠܡܐܬܝ ܒܫܘܠܡ ܢܦܫܗ ܘܒܓܘܫܡܗ ܘܒܟܠ ܚܝܠܗ ܘܒܟܠ ܡܕܡ ܕܐܝܬ ܠܗ ܒܥܠܡܐ ܗܢܐ ܘܒܥܠܡ ܕܐܬܐ ܚܝܐ ܕܠܐ ܢܦܣܩ ܡܢ ܥܠܡܐ ܗܢܐ ܐܦ ܡܢ ܥܠܡܐ

Memra-Ten

Summary: A sermon arguing against a spiritualizing asceticism in which physical fasting is disdained by those who believe they have superseded anything physical.

(C.249) Concerning the advantage we have when we endure evil things while perfecting good things; and concerning the fasting and lowliness of the body and the soul, [written] by this same holy person. May his prayers help us all, Amen and Amen.

1. It helps us, brothers, to endure evil things while doing good things because Satan opposes us, and whenever we do something good, he schemes against us to cause us afflictions, so that we may not do what is good. Whenever we treat strangers or our brothers well he brings his disciples, wolves in the likeness of lambs, and troubles us through the likeness of our brothers to prevent us being hospitable to strangers or treating our [own] brothers well. But we should neither fear, nor be irritated, nor hold back from all good things, because if we persevere the Lord will defeat him in front of us, and he will not be able to tempt us all the time. (C.252)

2. 'Pray that you do not enter temptation.'[1] If [the evil one] threatens us through adversities or afflictions and we

1. Mt 26:41

صَاحِبُ الْمَعْنَى

لَمَّا تَوَلَّى وَالِدُ كَبِيرِ أَصْحَابِ وَشَعَرَ خَشْيَةُ
خَبِيرِ يُعَزِّيَهُ الْخُلَّانُ. مَمَّا رَآهُ مُحَمَّدُ
وَهِيَ الْمَوْتَى. وَمَنْ خَبِيرَ وَمَنْ وَعَرَّهَا هُنَا
لِكُلِّ مَيِّتٍ لَمَّنْ أَصَمَّ مَاصَمَ.

(1) جُبُوا مِنْ كَيْ فِي أَمْتِ: وَشَعَرَ خَشْيَةُ خَبِ جُبَيْرٍ
يُخْلَانُ: صَلَّى وَهُمُنَا مُلْمِ حَقَّحَكَ: مَثَلَ أَصْحَابِ
وَجُبَيْرٍ وَعَمَّى: صَحَّقَهُ كَ وَنَحْبِ كَ أَحْزَنَا: أَبِ
وَلَا نَحْبِ وَعَمَّى. أَصْحَابِ جِي وَجُبَيْرٍ يُخْلَانُ لَاعْقَنَا أَهْ
لَأَمْتِ: صَحَّا هُ لَحَضَّبَهِ وَأَثَا خَبَّحَاا وَاهْنَا
هَعَنَّمَ كَ خَبَّحَاا وَأَمْتِ وَلَا لَاعْقَنَا بَعَّلَ: أَعْلَا
لَأَمْتِ نَكَاحَ. أَلَا سَيَ لَا نَبَسَلَ: مَلَا نَكَوَنَ مَلَا نَحَّمَهَ
صَ مَحَهَ يُخْلَانُ صَلَّى وَلَا سَيَ سَعَصَ: هُشَ كَهَ
هُنَا صَ هَبُصَ. مَكَ مَحَهَ صَعَصَ وَبَقَصَ.

(2) زَكَ كَصَ وَلَا لَحَكَ حَنَهَنَا. لَ فِي هَبَسَلَ
كَ حَبِ خُقَانَا أَهْ حَبِ أَحْزَنَا: هَنَعَمَ صَ يُخْلَانُ: أَهَ
هُ صَلَّحَهَوَا صَحَمَّهَ وَبَسَكَ وَلَا نَحْبِ وَعَمَّى: وَنَارَلَ
وَلَا قَاقَ صَ هُنَا هُحَصَا: صَلَّى وَلَا كَنَا كَ صَبَصَ صَ

flee from good things, he will also strive to frighten us so that we will not do what is good, in order that we will depart without fruits from this world. For nothing from this world accompanies us except the good that we have done and our fasting and our continual prayer.

3. Let us examine closely our death and see what will go with us from this world to that [other] world. For see, we would not want to travel a short distance or even to someplace nearby—[in] which a person has to do business and is able to work and live—without provisions in this world. For, if in this [world] a person has a hundred resources and still does not wish to proceed without provisions, how shall he travel to that [other] world?

Because if a person does not take anything with him here, no one will give him [anything] there, for they will call him a poor man. We do not wish to become humble in our heart and in our body; through our heart our lowliness and servitude shall be known to God, and through our body our lowliness and servitude shall be revealed to everyone, as it is written: 'Let your lowliness be evident to all people'.[2]

For if a person greets people spiritually,[3] bowing his spiritual head, but not bowing his [physical] head and heart before them, (c.253) his lowliness is evident only to God and is not evident to people, nor does he teach them. If he greets people with external lips, bowing his physical head, his lowliness is apparent to people and he pleases them, but not God, because the Lord is served spiritually and people [are served] through these visible things.

But if we wish to work and teach and be called great ones,[4] we have to wash and purify the inner [self] as well as the outer and the outer as the inner.[5] Our bodies and souls become equally worthy through fasting and prayer

2. Ph 4:5
3. Literally, 'in his heart'.
4. Mt 5:19; Didache 3:3
5. Mt 23:26

هُنا نُحهُا إِلا نِ لُخُنا وِنُحبَيْ: ەزەهَ هَرِكْەلِ وَحقَّدْبُ.

(3) بهَمِ ەهَّمِلا هَهمُيْ مِبُم نُتيْ ەنْسا هُنا أُرِلا نُهَمِ هَ هُنا نُحهُا دەه نُحهُا. ها كِمِ دْهِوُا وِنُوا أَه لَّاوُا هَنَمُا لَا زُحمْ وِنَارِلا وِلَا وِقُوا دەُنا نُحهُا: وَارِلا دْه لِإِنْ وِنْرِ هَرْ ەْهمهَ ەْحمهَ إِنْ وِنْهكْس ەنَاسْا. نِ كِمِ ەوُنا: وَارِلا دْه لِإِنْ هُاا هَّوهَمِ: لَا زُنا وَوِلَا وِقُوا نْسؤەِ: أَهَ نَارِلا دەه نُحهُا؟

وِلِ هَ هُوُنا لَا أُرِلا نَهده: لَا إِنْ هُدْ دْه أَهِ: إِلا نُمهُا هُنْبِ دْه. ەلَا زُحمْ وِنْهَهَمِ حْكَ هَحقَّبِ وِنْحَكَ نْهَبِّ هَهُهَ ەهُحبُ لَّاكُاا: هَحقَّبِ نْهِلَّا هَهُهَ ەهُحبُ دهَّدنُ: أَس وَهلا: وِلَّابِّ هَهَهُهاهَ دهَّدەهِ دنْتهُا.

نِ كِمِ هُلَّا إِنْ دْهَه نُهكُا وَدنْتهُا: ەهَدْه وهُا وِدْه ەلَا هَدِهِ وَهه ەدْه ەبُهَهِ: لَّاكُاا هِ اَابِّ هَهَهُهاه نُهمُهِ. نُحنْتهُا وْبِ لَا هَهَّبِ هَهُهَ ەلَا هَكْه دهِ. وِلِ هُلَّا نُهكُا وَدنْتهُا دهقهُاه وْدنْ ەهَدِهِ وَهُا وِقِدْه: نُحنْتهُا هِ اَابِّ هَهَهُهاه ەنُحنْتهُا هِ هُهَ: ەلَا لَّاكُاا: هَكَّلا وهُنا دنْكَا هِ هَهلَّهَ: وَدنْتهُا دهُكْ وهَشْبُ.

إِلا نِ زُحمْ وِنْحَ ەنْهكْ ەنْهنْا وَوِنْا: ەەم هَهَّدِمْ ەهُهَمِ نُهُا أَس نَنُا ەدُنُا أَس كِهُا. هَهُا. وَهَهَ هَهَ قِدْتِ ەنْقهُ أَصبُا دزَهُا ەرِكْەلِا

and lowliness. Let our bodies fast from foods and pleasures and from every pride of clothing and pleasures of life. Let our souls fast from spiteful words and from controversies and jealousy, zeal, curses, and anger, even enmity and from everything evil and similar to these.

4. Gluttony harms bodies [even] when they are healthy, and hateful words and everything evil harm the soul. In other words, if the soul is harmed, the body is harmed; and if the body is harmed, the soul is harmed. For there is no inner person without an outer [person], and there is no outer [person] without an inner. But if you wish to become perfect and be made pure, pursue justice of the heart and of the body (c.256) and [pursue] sincerity, lowliness, and peace of the heart and body. Because soul and body mutually succeed and fail with one another, together they are praised and together they sit down at table, and those who keep his commandments with their bodies and souls will rest together on the day of the Lord.

But let us lower ourselves before God and people, just as we see our Lord and all his preachers who lowered themselves and became great on account of their lowliness, and bowed down to their enemies; [just as] Israel bowed down to the one who sought to kill him, and humbled his soul and body and bowed to him many times;[6] and as our Lord was humble in his body and his spirit so that he might teach us; and as the prophets and apostles became humble in their bodies and in their souls, that is, they fasted with their bodies from ornamental clothing and all pride, and fasted with their souls from sustenance and from all pleasures. 'Do not be concerned about things belonging to your bodies, or what you shall wear, nor about things belonging to your souls, or what you shall be nourished. The soul is more than food and the body more than clothing.'[7]

6. Gn 33:3 7. Mt 6:25

هَحصَصفَهاا. بَوهُم رَحِمَ هُم هَاقَكَاا هَوَيمِكَاا
هُم هُكَه كَاهَاا وَحثَهمَا وَهفَنقَا وَهنَا هَوَبَرَه
نَقعَكَ هُم هَطَا هَتنَاا هُم هَتنَا هَسهُنَا هَلَنَا
هكَةَاا هَوَاِرَا اُه حَنَجحُهَاا هُم هَحَبُم وَهم
هُوَا حَهكَه.

(4) نُصَا مِن كَنهَاا حَفِرَا أَهَاه وَسكَصَم:
هَنقَ هَطَا هَتنَاا هَهَحَبُم وَهم حَنهَا: هَه وَب اُ
هَهَنصَا نَهَا: فَرَا هَهَنَا: هَاِ نَهَنَا فَرَا: نَهَا
هَهَنصَا. لَا مِن كَنهَا وَحَرَه وَلَا هَه وَحَن: هَلَا هَه
وَحَن وَلَا هَه وَحَرَه: اُ زَن أَيه وَب وَاِرَهن
هَاِلَكَا: هَوَ حَلَو هَائَاا وَحَنا هَوفَزَا هَحَلَو
هَهَنَاا هَهَصَفَاا هَهكَصَا وَحَنا هَوفَزَا. هَكَا وَم
حَم أَصَم: هَم حَم سَحَم نَهَا هَفَزَا. هَاصَزا
هَهَحَسَم هَاصَزا هَهَزَنَم هَاصَزا هَهَنَسَم حَهَهَه
وَهَز: أَكَم وَبَهَه هَهَبَهَهَه حَفَزَهَه
هَحَقَهَهَه.

اِلَا نَهَصَم هَبَم حَهَه هَكَه هَبَم حَنَنَا: أَصَنَا وَمَنَ
هَهَا هَحَصَه هَنَهَه هَحَصَفَه هَاهَصَه هَهَوَهَنَ هَهَا
صَصَصَفَهَه: هَهَبَ هَهَبَ كَحَنَحُحَنَه: هَهَبَ
أَهَنَاَا حَه وَحَنَا هَوَا وَنَهَكَه: هَصَم نَصَه
هَصَم هَاهَصَه هَاب هَاِلَاُا: هَاب هَهَبَ هَهَبَ
هَنَ حَفَزَه هَحَهَه: هَهَا وَكَ نَكَ: هَاب
هَاهَصَه نَتَا هَعَتَسَا حَفَزَهَه هَحَقَهَهَه: هَه
وَب زَصَم هَوَه حَفَزَهَه هَم حَصَا هَرَحَاا هَصَم

5. The Lord commanded those here who are involved in the labor and profit of this world to fast from the bonds of iniquity and from the ties (c.257) of deceit, to release the captives to freedom and fast from injustice and from slander, from fraud and adultery, from usury, pride, and luxury,[8] and from everything that is hateful to them, so that they might not do them to others, lest they find themselves sealed with the names of strangers; but rather, in the name of Jesus let them do everything[9] and heal every disease.

He commanded them to do to all people whatever they wish everyone would do to them. 'Break your bread with a hungry person and invite the strangers into your house and give a garment to the naked and do not turn away from your fellow human being.'[10] When you do these things, then be assured that the Lord will establish you upon the strength of the land and fill your soul with rich food and make your salvation shine like a light; and your righteousness will shine like a lamp, and the glory of God shall overcome you and his salvation will shine upon you.[11]

This is the fast the Lord commanded to almsgivers. But our Lord commanded the solitaries, that is, the merciful ones who do not harm anyone, [both] the ancients and the contemporary ones, to fast from all pleasures, saying through Paul, 'It is better for us not to eat meat or drink wine'.[12] And 'Be careful lest your hearts become heavy through intemperance and intoxication, through the anxiety of the world and through thinking (c.260) about wealth.'[13] Be careful not to be enticed because the peoples [Gentiles] seek all these things.[14] But he commanded the peoples [Gentiles] in this way, 'Be careful not to possess by iniquity, nor to build in sin, nor to build or to acquire as [if] forever; and do not deal with debauchery in the world, because the form of this world will pass away.'[15]

8. Hermas Mand. VIII:10, Sim. V:3
9. Col 13:17
10. Is 58:7
11. Is 58:7
12. Rm 14:21
13. Lk 21:34
14. Mt 6:32
15. Apocryphal; cf. 1Co 7:30

الأصل في الطلاق الحظر والإباحة للحاجة إليه لما فيه من قطع النكاح الذي هو مشروع لمصالح الدارين والأصل في المشروع الإباحة ثم قد يعرض له الوجوب والحرمة والندب والكراهة على ما نبين إن شاء الله تعالى.

(5) قال رحمه الله وإذا طلق الرجل امرأته تطليقة رجعية أو تطليقتين فله أن يراجعها في عدتها حرة كانت أو أمة دخل بها أو لم يدخل بها وهذا عندنا وقال الشافعي رحمه الله ليس له أن يراجعها إذا لم يدخل بها لأن الرجعة استدامة الملك القائم والملك لا يقوم قبل الدخول بها ولهذا لا يلحقها طلاقه ولا ظهاره ولا إيلاؤه ولا توارث بينهما بحال ولنا أن الله تعالى سمى المطلقة قبل الدخول بها مطلقة في قوله تعالى {يا أيها الذين آمنوا إذا نكحتم المؤمنات ثم طلقتموهن من قبل أن تمسوهن فما لكم عليهن من عدة تعتدونها} ولا عدة إلا الطلاق والرجعية تسمى مطلقة بقوله تعالى {والمطلقات يتربصن بأنفسهن ثلاثة قروء} ولأن الرجعية زوجة بدليل أنها ترث وتورث وتلحقها الطلقات الثلاث ويلحقها الإيلاء والظهار واللعان وإنما زال عنها بعض أحكام الزوجية وهو الحل والوطء والخلوة وذلك لا يخرجها من أن تكون زوجة كالمريضة والرتقاء والحائض والمحرمة والصائمة والمظاهر منها والمولى منها واللعان إذا وقع بنفي الولد وكالمرتدة إذا عادت إلى الإسلام وكالمجوسية إذا أسلمت قبل الدخول بها وكالمطلقة ثلاثا في أثناء العدة وكالمختلعة والمطلقة على مال في أثناء العدة على ما نبين إن شاء الله تعالى.

6. God could have made all the world rich and healthy and life-long residents,[16] and not needy people; but he made some rich and some poor and some strangers and some sick. He tempts those who have by those who have not [in order to see] if their affections are for their fellow human beings. If the rich take care of the poor and the healthy [take care of] the sick and the clothed [take care of] the naked and the life-long residents [are hospitable to] the strangers, and if they will do this and have compassion upon those who are worse off than them, those worse off will be able to find relief with the powerful ones and the powerful will be justified through those worse off.

But if they will not do as our Lord commanded—to have compassion on those who are worse off than they—[the Lord] will provide for the poor according to his mercies and will have pity 'like a poor person' on this world. These who have not been compassionate will be without fruits and without righteousness on the day of our Lord. For Lazarus was ill-treated and lived (c.261) in this world, but he went to that [other] world and was given rest.[17] But, woe to that rich person who has gone without [spiritual] provisions, because his stomach will not be full with the rich food of the new world.

7. My brothers, take care of the strangers and the needy and the poor and the bereaved and the sick, and let us prepare provisions for ourselves for the long road and for that great world, lest when the doers of good deeds find enjoyment and rest, we shall be tormented in front of them and be afflicted. But when we wish to throw ourselves upon food, we dispute [the validity of the words], 'It is not what enters the belly that defiles a person, but what issues from the mouth that will defile a person'.[18] And if we desire to be slack from prayer we dispute the words, 'In our heart let

16. Literally, *bnay bet aba*—'sons of the household of the father'—i.e., 'local natives' belonging to the patriarchal establishment of the community.
17. Lk 16:19ff 18. Mt 15:11

باب صلاة الجماعة وإمامة العبد والأعمى والأعرابي والفاسق وولد الزنا
والجلوس في المسجد وانتظار الصلاة

(6) مسألة: وإذا كان في الحي مسجد واحد وجب عليهم إقامة الجماعة فيه، فإن تركوها عصوا جميعا، وإن أقاموها في بعض المسجد دون بعض لم يسقط الفرض عن الباقين. وإن أقاموها في بيوتهم أو في مساجد أخر لم يسقط الفرض عنهم. وإن أقاموها في المسجد ولم يحضرها إلا واحد أو اثنان لم يسقط الفرض عن الباقين. وإن حضرها جماعة يسقط الفرض عن الباقين. وإن أقاموها في المسجد ثم جاء قوم آخرون فأقاموها في المسجد جماعة أخرى فالفرض يسقط عن الأولين دون الآخرين. وإن أقاموها في المسجد ثم جاء قوم آخرون فأقاموها في بيوتهم فالفرض يسقط عن الأولين دون الآخرين. وإن أقاموها في بيوتهم ثم جاء قوم آخرون فأقاموها في المسجد فالفرض يسقط عن الآخرين دون الأولين.

وإن أقاموها في المسجد ثم جاء قوم آخرون فأقاموها في بيوتهم: فالفرض يسقط عن الأولين دون الآخرين. وإن أقاموها في بيوتهم ثم جاء قوم آخرون فأقاموها في بيوتهم: فالفرض لا يسقط عن الأولين ولا عن الآخرين. وإن أقاموها في المسجد ثم جاء قوم آخرون فأقاموها في المسجد: فالفرض يسقط عن الأولين دون الآخرين. وإن أقاموها في بيوتهم ثم جاء قوم آخرون فأقاموها في بيوتهم: فالفرض لا يسقط عن الأولين ولا عن الآخرين.

us please our Lord'.[19] If we wish not to be diligent for the church, we dispute the words: 'our heart is a church'.[20] If we wish to adorn ourselves, we are [in effect] saying, 'Inwardly we shall mourn. God does not desire these visible things'. If it pleases us not to comfort one who is naked or poor, we are saying, 'In our soul we shall be justified and shall heal our own illnesses'.

8. Evil teaches us all of these things, so that we might falter and not be diligent in our body and in our soul. But just as [evil] makes us believe that we work in our hearts, it makes us work neither in our heart (c.264) nor in our body. For there is no one who accomplishes righteousness with his heart and does not [also] accomplish [righteousness] with his body, because, from the fullness of the heart, lips speak[21] and, after the thought of the heart, the body moves. As the heart is humble, so the body will [also] be humble.

Moreover, if we wish to possess and to build, we should say, 'we possess while not possessing, and we own [something] but our mind is not bound by it'.[22] But wait. If a person should demand from you your possession, I will watch whether you will give [it] to him and are not bound by it. Or if a person takes it from you, are you not indignant against him, do you not go to court with him and do you not part in anger and become his enemy?

Woe to us who walk in falsehood and cunning. Liars are similar to demons.[23] For, everyone who empties his heart of the land also empties his body of its possession. Therefore, if a possession can be acquired while not being possessed, and a building can be built while we are not attached to it, then even a theft could be committed while [we are] not being robbed, and hateful deeds could be done while not being done. Moreover, we could say, we are heaven and earth and all that is in them—we are [even]

19. Rm 14:8; 2 Co 5:9
20. 1 Co 3:16, 6:19
21. Mt 12:34
22. 1 Co 7:30
23. Jn 8:44

(7) أمّا: مَهْما كانَ مِنْ شَيْءٍ فَلا تَنْسَ أنّ زَيْدًا مُنْطَلِقٌ: مَهْما: اسْمُ شَرْطٍ جازِمٌ مَبْنِيٌّ عَلى السُّكُونِ في مَحَلِّ رَفْعِ مُبْتَدَأٍ، وَما: زائِدَةٌ لِتَأْكِيدِ الإبْهامِ، وَلا: نافِيَةٌ لِلْجِنْسِ، وَما: اسْمُ لا النّافِيَةِ لِلْجِنْسِ مَبْنِيٌّ عَلى السُّكُونِ في مَحَلِّ نَصْبٍ، وَشَيْءٍ: خَبَرُ لا النّافِيَةِ لِلْجِنْسِ مَنْصُوبٌ وَعَلامَةُ نَصْبِهِ الفَتْحَةُ الظّاهِرَةُ، وَلا النّافِيَةُ لِلْجِنْسِ وَاسْمُها وَخَبَرُها في مَحَلِّ جَزْمٍ فِعْلُ الشَّرْطِ، وَأنّ: حَرْفُ تَوْكِيدٍ وَنَصْبٍ، وَزَيْدًا: اسْمُ أنّ مَنْصُوبٌ وَعَلامَةُ نَصْبِهِ الفَتْحَةُ، وَمُنْطَلِقٌ: خَبَرُ أنّ مَرْفُوعٌ وَعَلامَةُ رَفْعِهِ الضَّمَّةُ الظّاهِرَةُ، وَأنّ وَاسْمُها وَخَبَرُها في تَأْوِيلِ مَصْدَرٍ في مَحَلِّ رَفْعِ خَبَرِ المُبْتَدَأِ.

(8) مَهْما: اسْمُ شَرْطٍ جازِمٌ: اسْمٌ مُبْهَمٌ يَتَضَمَّنُ مَعْنى الشَّرْطِ وَالجَزْمِ. إلّا أنّ: أداةُ اسْتِثْناءٍ مُلْغاةٌ لِوُجُودِ إلّا وَما بَعْدَها في الجُمْلَةِ: لا يَنْفَعُ الكَسْلانَ إلّا الكَسَلُ: لا: نافِيَةٌ لِلْجِنْسِ. يَنْفَعُ: فِعْلٌ مُضارِعٌ. الكَسْلانَ: مَفْعُولٌ بِهِ. إلّا: أداةُ اسْتِثْناءٍ مُلْغاةٌ. الكَسَلُ: فاعِلٌ.

(9) إنْ: حَرْفُ شَرْطٍ جازِمٌ. تَجْتَهِدْ: فِعْلُ الشَّرْطِ مَجْزُومٌ. أنْجَحْ: جَوابُ الشَّرْطِ مَجْزُومٌ. إنْ: حَرْفُ شَرْطٍ جازِمٌ. تَجْتَهِدْ: فِعْلُ الشَّرْطِ مَجْزُومٌ. تَنْجَحْ: جَوابُ الشَّرْطِ مَجْزُومٌ. إنْ: حَرْفُ شَرْطٍ جازِمٌ. تَجْتَهِدْ: فِعْلُ الشَّرْطِ مَجْزُومٌ. أنْتَ: ضَمِيرٌ مُنْفَصِلٌ في مَحَلِّ رَفْعِ مُبْتَدَأٍ. تَنْجَحْ: خَبَرُ المُبْتَدَأِ مَرْفُوعٌ.

Paradise and Jerusalem. As we do not ardently desire nor are enslaved to that excellent place of which the world is not capable, nor to that household of the Father that only sons (C.265) who have kept the commandments with their body and soul and have become holy ones in the heart and body [are able to] enter there; indeed, just what is the source for this weakness in people, unless it is the contrivance of sin? This doctrine, which is so enfeebled, has the tastes of death hidden in it.

9. But this we have known, that there is nothing in food that defiles and whoever eats is surely not defiled. But his body will become exceedingly heavy and he will live extravagantly,[24] bearing himself with pride and ceasing from the pursuit of Perfection.

Whoever dresses lavishly does not defile himself, but becomes really puffed up and extremely haughty and is brought down from the pursuit of Perfection. Error enters between pleasure, pride, luxury, and haughtiness, these that are not derived from love, and a person becomes fat and petulant, just as the Israelites were petulant. At first, one forgets that he is a covenanter[25] and after a while one will [even] forget that he should serve God, just as the Israelites forgot the Mighty One who had saved them.[26] After he had grown fat with riches and pleasures, then he defiled himself. [He was] not immediately [defiled], but little by little, because he enjoyed delights and lived luxuriously. Gradual, moreover, are the excellent deeds of fasting and asceticism; righteousness increases with lowliness; (C.268) while, [likewise], little by little, spiteful deeds, pleasures, and the delicacies of food defile.

10. When our Lord and the apostles emptied themselves, they emptied themselves completely and fasted fully with

24. Lk 6:45
25. Literally, 'son of the Covenant' (*bar qyama*).
26. Dt 32:15

فقال: هل لا يزال أحد يريد أن يعرف: هل أنا
أحد كما تظن؟

ثم كان يعلم تلاميذه قائلا. لا تكونوا
كالوثنيين: فهم لا يفكرون في أن الله
يعرف ما تحتاجون إليه قبل أن تسألوه.
لذلك لا تكونوا مثلهم. فأبوكم يعرف
احتياجاتكم قبل أن تطلبوا منه شيئا.
فصلوا هكذا: أبانا الذي في السماء،
ليتقدس اسمك. ليأت ملكوتك. لتكن
مشيئتك على الأرض كما هي في السماء.
أعطنا اليوم خبزنا الذي نحتاج إليه.
واغفر لنا خطايانا كما نغفر نحن
للذين يخطئون إلينا. ولا تدخلنا في
التجربة، بل نجنا من الشرير. لأن لك
الملك والقوة والمجد إلى الأبد. آمين.

(9) فإن غفرتم للناس خطاياهم، يغفر
أبوكم السماوي لكم خطاياكم أيضا.
وإن لم تغفروا للناس خطاياهم، فلن
يغفر أبوكم خطاياكم.

وعندما تصومون لا تكونوا
عابسين كالمرائين الذين يغيرون
وجوههم ليظهروا للناس أنهم صائمون.
الحق أقول لكم إنهم قد نالوا
أجرهم. وأما أنت فعندما تصوم
اغسل وجهك

[both] their bodies and their souls. For they never said, 'We fast' while they lived luxuriously, enjoying delicacies. Nor [did they say], 'We renounce', while possessing. Nor, 'We build as if we do not build'. May no one turn us away from the ascetic discipline of our Lord and his apostles, not even from the fast that the prophets fasted, while they lay upon each side three hundred and sixty days.[27] They bore the iniquity of sinners upon themselves, each for forty days and for all days.[28]

The apostles and the prophets constantly fasted, in order to be an example for us. Our Lord fasted so that he might become an example for us through his fasting and his prayer. Who does not hear and tremble? He who forgives debts and pardons sinners has fasted and made supplication on account of our own iniquity. How much should we ourselves fast and supplicate on account of the wickedness in ourselves and the adversaries we have in the world, and on account of the inheritance that we will have in that world, so that we may go and receive it (c.269) through the grace of our Lord, with our faces uncovered before his face, seeing that we will have kept his commandments?

The end of the tenth *Memra*, which is on the assistance we have when we endure evil things, while doing good things; and on the fasting of the body and the lowliness of the soul.

27. Ezk 4:9
28. 1 K 19:8

ﺃَﻣﻪﺃَﻟﻪ. ﻫﻘﺒﻤﻠﺎ ﻟُﺤﺎ ﻛﻪ ﺇﻟﻪ ﻭﺯﻩ ﻣﻤﻘﺎ ﻪﻫ: ﻫﺤﻦﺀ ﻣَﻜﻟﻪ ﻟُﺤﺎ ﻛﻪ ﺇﻟﻪ ﻭﺧﻜﻤﺳ ﻟﻠﻜﻤﺎ: ﺃﻣ ﻭﻟﻪ ﺣﺘﺕ ﺃَﻣﻪﺃَﻟﻪ ﻟﻠﻤَﻤﻟﺎ ﻭﻪﺯﻩ ﺃَﻧﻡ. ﻫﻡ ﺣﻦﺀ ﻭﻤﻘﻡ ﺣﻤﻠﺍﻭﺍ ﻩﺣﻘﻤﻧﻘﺎ: ﻫﻫﻣﻡ ﻫﻣﻤﻤﺕ. ﻛﻪ ﻟﻟﻤ ﻫﻤﺳﺍ ﻭﻫﻤﻟﻟﺍ ﻫﻫﻤﻘﻤﻣ ﻫﻣﻤﻤﺕ: ﺍﻟﺍ ﺣﻘﻤﻤﻟﻟ ﻣﻤﻤﻟ. ﺣﻘﻤﻤﻟﻟ ﻪﻭ ﻟﻟﻤ ﺣﻤﻧﺍ ﻫﻘﻤﻧﺍ ﻭﻧﻪﻣﺍ ﻩﻣﺤﻤﻤﻩﺍ: ﻫﻟﻤﺍ ﻧﻭﻘﻤﺍﺍ ﻛﻡ ﻩﻘﻤﻘﻩﺍ. ﻩﺣﻘﻤﻤﻟﻟ ﻣﻤﻤﻟ ﺣﻤﻧﺍ ﻫﻤﻧﻘﺎ ﻫﻤﻘﻩﻧﻘﺎ ﻫﻟﻤﻤﻤﻩﺍ ﻭﻫﻤﻤﻤﻩ.

(10) ﻣﻤﻧﺀ ﻭﻟ ﻩﻫﻤﻤﺳﺍ: ﻣﺑ ﺃﻫﻤﻧﻫﻩ: ﻫﻣﻤﻤﻟ ﺃﻫﻤﻧﻫﻩ ﻫﻫﻣﻤﻤﻟ ﺯﻫﻩ ﺣﻘﻟﻤﻫﻩﻩ ﻩﺣﻧﻘﻤﻤﻩﻩ. ﻟﺍ ﻟﻟﻤ ﻫﻤﻤﻩﻫ ﺃﻫﺩﻩ ﻭﻟﻫﻤﻧ: ﻣﺑ ﻫﻤﻘﻤﻧ ﻪﻩﻫ ﻫﻫﻤﻤﻟﻟﻡ. ﻟﻟﺍ ﻭﻫﻤﻤﻤﻧﻘﻧ ﻧﻧ ﻣﻧﻧ ﻧﻧ: ﻟﻟﺍ ﻭﻣﻧﻧ ﻧﻧ ﻣﻧﻧ ﻧﻧ: ﻟﺍ ﺇﻟﻪ ﻧﻤﻤﻧ ﻫﻡ ﻭﻩﻣﻧﻩﻩ ﻭﻣﻧﺀ ﻩﻭﻘﻤﻤﻩﻭﻩ ﻫﺍﻟﻟﺍ ﻫﻡ ﺯﻩﻫﺍ ﻭﺗﻧﻤﺍ ﺯﻫﻩﻩﻩ: ﻣﺑ ﻭﻣﻧ ﻧﻟ ﻧﻧ ﻟﻟﻤﻤﻩ ﻫﺍﻟﻟﻤ ﻫﻫﻤﻤﻟﻟﻡ ﻫﻫﻤﻤﻟﻟ ﻫﻫﻤﻤﻟﻟ ﻫﻫﻤﻤﻟﻟ

مَعامدُا وِحْمدُا

وِهُزِ: ضَبِ كِحْكُمْ أَقَتِ مِبُم أَقَةِوِم: ضَلَّمْ وَبِلَّهُزِ
قُومِبُّقَةِوِم.

مِحْمِ مَعامدُا وِحْمدُا وِكُلا خُووُنُا وَاسِا كَ ضَبِ
بِهَمحُ حَمقُلُا ضَبِ حُجَبَّمَ لُحُنُلُا: وكُلا رَوهُا وقَيزُا
وضَّوضُضُا وِنَصمُا.